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Vol. LI

No. 4

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# The EXPOSITOR

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(Isaiah 53)

*Behold Him, the man of sorrows,  
Familiar with pain and tears,  
Despised of men and rejected:  
Raw welts in His flesh He bears.  
He was wounded for our transgressions:  
He was punished for our sins.*

*How mountainous our wrong-doings,  
How black the filth of our soul;  
How sternly accusing the record  
To merit so heavy a toll.  
He was wounded for our transgressions:  
He was punished for our sins.*

*Behold His boundless compassion.  
What manner of love His must be,  
That He should freely suffer  
In the place of you and me.  
He was wounded for our transgressions:  
He was punished for our sins.*

*Of the great will I grade Him high port  
Their goals He shall share with the strong  
For He poured out His soul for others,  
Dying to right their wrong.  
He was wounded for our transgressions:  
He was punished for our sins.*

—FRANK P. FLETCHER

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Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. B volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No m script returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N

Copyright, 1949. Entered as second-class matter at the Post Office at Cleveland, Ohio

Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey  
Editorial Office  
East Aurora, N. Y.

Subscription Dept.  
The Expositor  
East Aurora, N. Y.

W. S. Ramsey  
Caxton Bldg.  
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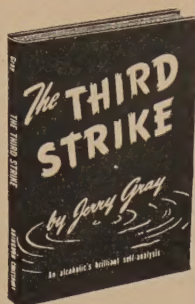
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# THE HEART OF THE CROSS AND THE CROSS OF THE HEART

VICTOR E. BECK, Ph.D.

ENT strikes the note of sacrifice. It speaks of vicarious living and giving. It contains the message of greatness through humility and obedience. It reveals the paradox of living by dying; of having by giving; of being enriched by enriching. Lent proclaims the priority of service. It is a demonstration of helplessly empowered self-abasement.

All of this runs contrary to the natural ideas of man. There we witness selfishness, greed, and ambition, the love of power, and the desire to rule. In the heart of natural man, we find the idea of greatness through domination and suppression. There we behold dictatorship, rather than it be in the realm of ideas or in the realm of force.

## I

Lent places a cross across the highway of life. As Lent says, "For the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

No one can fully understand the meaning of the cross. This much, however, we should be able more clearly to understand, that wherever there must always be atonement. This is true in the family. Unless there is someone who is willing to make amends, family life cannot be at its best. It is true in any group or society. There must always be those who give atonement for others. When we think of personal and international relationships, we realize immediately how much of atonement there is and how often someone must pay the price for the folly of others. In the full and perfect sense atonement for all the sins of all men must find its embodiment in the heart of God.

When we try to understand the heart of the cross, perhaps the simplest answer and the most immediate answer must be that the heart of the cross is the heart of God. God is like a Father. Bishop Nygren of Lund says in his great book, *Eros and Agape* that God loves because of His nature to love. Love is of the essence of God.

God's love finds expression in giving and in receiving. When we look about us we observe

of Gustavus Adolphus  
York City, N. Y.

that God gives in abundance. He gives Himself to everyone who will receive Him; and to those who receive Him, He gives the power to become children of God.

In this sense we can better understand the words of Jesus, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." At the center of that love is the cross. In the incarnation of Jesus, in His life, His suffering, death, and resurrection, the full, unmotivated love of God is revealed to us.

The cross is God's appointed means for the redemption of men. "God was in Christ reconciling the world unto Himself."

"There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven, and let us in."

It was therefore inevitable that God should do it, and this is the message of the cross.

Thus everyone who accepts the gift of atonement finds release from the burden and the guilt of sin and a new life in Christ.

"He died that we might be forgiven  
He died to make us good,  
That we might go at last to heaven,  
Saved by His precious blood."

It was with this situation in mind that a pastor could answer a despairing woman in a way that had meaning and gave help. Grieved at the loss of a child, she cried, "Where was God when my son died?" Calmly the pastor answered, "He was in the same place where He was when His own Son died."

The Christian believes that Jesus bore our sins in His body on the tree. He believes that Jesus is the Lamb of God that takes away the sin of the world. He accepts with thankfulness the word of Paul, "There is therefore now no condemnation to them that are in Christ Jesus." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Thus the separation from God that is caused by sin can be removed. The bruises of sin can be healed. The tensions and disturbances of life can be taken away. Nations can live in



brotherhood. Hearts can be brought to peace with God. Homes can be reunited, and families can again be as one.

It is to this cross of Jesus that *we* may cling. It is there that we find hope. For us life would be hopeless without that cross. How thankful therefore we should be that the cross is there.

Thus the cross remains the symbol of that event in history when God gave Himself completely for the atonement of sin. When in penitence and faith we come to the cross of Calvary, we find release from the burden of sin and grace to help us in every time of need.

## II

But the meaning and the place of the cross are not exhausted by this fact. The cross of Calvary must get hold on my life in a way that is vital. I must give heed to the word of Jesus, "If any man would come after me, let him deny himself, and take up his cross, and follow me." We must think not only of the *heart of the cross*—its meaning for us. We must also think of the *cross of the heart*—its meaning in us.

There is a vital relationship between a person's experience of the redemptive power of the cross and his subsequent life. He is a different kind of pilgrim, marching toward eternity after the burden of sin has rolled away. His life cannot ever be the same again. There will also be a cross in his life—the cross that is there because he has become a disciple of Jesus Christ.

Few have succeeded more in identifying themselves completely with suffering than did Kagawa, as he voluntarily lived in the slums of Kobe. Thinking of these burdened people, he writes in his little book, *Songs from the Slums*.

"Their will to live,  
Though life be cursed,  
That is my cross."

There we have the cross of the heart pictured in a few words. In this day of world crisis, there must be many crosses in the heart of Christians. As we hear of the suffering to be found in conditions that defy description, how can we feel sadness in our heart? As we hear about children who are crying for bread, how can we remain untouched by the feeling of compassion? As we understand something of the fear that has taken hold of nearly all people, must we not share something of their fear? When we remember the millions who are being denied the ordinary opportunities of life, how can we refuse to share our opportunities with them? When we hear about the terrible plight of the dispossessed persons, how

can we deny them a part of that which we possess?

The world today is, by and large, a world. The laughter that is the right of childhood is absent in most nations. It is a privilege and the duty of Christians to restore the joy of salvation to those who have lost it, and to bring it to those who never had it.

It has been said, "The moment I claim the cross, the cross claims me." We must not refuse the little crosses that we bear with the cross of Calvary. That cross was unique in history and that crucifixion occurred once for all. But when we have received what that cross gives, then we understand the spirit in which our lives must be lived. Then we desire something of the spirit of Saint Paul, who confessed that there was a big longing in his heart to know Christ, the power of His resurrection and the fellowship of His suffering.

Lives that have been captivated by selfish motives can be mighty witnesses to the power of the cross of Calvary. They can be a power for good in the life of our day. They can help to bring atonement and redemption to a world that is bleeding and dying in its selfishness and its sin.

We can bring redeemed lives to a world that needs the redemption which is to be found in Christ. We can bring to the world the benediction and the healing of lives that have found forgiveness and peace and joy in God through the cross.

When the heart of the cross and the cross of the heart find a place in the life of the individual and of humanity, then we may also look for a more blessed and happy world. Then will there be a greater fulfillment of the prayer that Jesus taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

## Not Too Young—Not Too Old

Don't think that you're too young or too old to do great things: Jefferson was thirty-three when he drafted the Declaration of Independence. Benjamin Franklin was twenty-six when he wrote Poor Richard's Almanac. Charles Dickens was twenty-two when he began his Pickwick Papers and twenty-five when he wrote Oliver Twist. McCormick was twenty-three when he invented the reaper; Newton twenty-four when he formulated the law of gravitation.

But—Emanuel Kant at seventy-four wrote his finest philosophical works. Verdi at eighty introduced Falstaff and at eighty-five Ave Maria. Goethe at eighty completed Faust. Tennyson at eighty wrote Crossing the Bar. Michaelangelo completed his greatest work at eighty-seven. Titian at ninety painted the historic picture, Battle of Lepanto. Jules Holmes at ninety was still writing brilliant opinions.

—Louis Nizer in *Pageant*



# AFTER THE RESURRECTION... WHAT?

A. WALLACE COPPER

AFTER the crucifixion of Jesus the disciples were steeped in dejection. Wistfully had they followed, gladly had they sacrificed, upon the brow of Calvary's hill their hopes faded. They could not begin to answer the questions that from their broken hearts welled into their confused minds. All they knew was that He was gone. What could they do? They had no recourse but to go back to work they had willingly left when Jesus so challengingly said, "Follow me and I will make you." Simon Peter and his brother Andrew went back to fishing. Matthew could see his disciples and though the position of Receiver of Taxes had been filled, some other position must be open. However, no one felt like going back to his work. Life would never be the same. Jesus had been like a great light in the darkness, and now the light was gone. How frequently they had said to one another, "This was a great adventure." On the walls of their memories were beautiful pictures time could never blot out. The hillsides, the Sea of Galilee, the home of Jairus, the people who had been blind but now could see, the lame who now could walk, the dumb that now could speak, all these and more were forever lifting up before them the rich treasures of their minds scenes of incomparable beauty. They could never forget Jesus.

Then, one morning, which was the first day of the week, came the staggering, indescribable news of Christ's resurrection. Not only was it received by one so fraught with excitement that it could hardly be understood, but within a short time they, too, saw Jesus. They heard His voice, saw the nail prints in His hands, the mark of the thorns on His brow, and the scaled wound in His side. By the fire by the sea they ate with Him. They knew this was not a phantom, or a ghost, but a fact. With unexpressed joy they realized the cause was not dead, it had just begun. The resurrection not only evidenced the fact of immortality, that the human spirit in man, like Christ, will burst the bonds of death, but with this as a back-

ground Christ gave them the command about proceeding. He said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

After the crucifixion, dejectedly, they said to each other, "What shall we do now?" The blacked out future only made all the deeper the contemporary darkness. Now the light of day had come. It was the eternal light of the eternal day. Christ had become the first fruits of them that slept. Specifically, He had told them the way to proceed. The world was their parish. In Jerusalem, Judea and to the ends of the earth they were to proclaim by message, service and spirit the reality of the Master, the hope of the world, the salvation provided for men everywhere. The cause of God was aggressive. In their hearts as in the heart of God was to be a Divine restlessness until all men would believe and know.

Is Easter for us a festival? Is it the grand celebration of a historic fact, ended when the day is done? It was not so for the disciples. Not only was it the confirmation of immortal life, but the focal point symbolizing Christianity on the march. Each year it was a reminder that the world was their parish. In our day, when the tendency is to live softly, we need to ask, "After the resurrection—what?" What are our plans? How can we, by message, service and spirit, illuminate with Christ's light the darkness of this world?

What Christ told the disciples after the resurrection is a persistent reminder that Christianity is by nature aggressive; that when it loses its impulse to go out into the unknown, it ceases to be Christianity. We are dismayed because some dilute the gospel. It is then no longer the gospel, but a new creation disassociated from the Master. Our fathers used to say they could not refrain from being missionaries wherever they were. Our conception of religion may be more comprehensive, our understanding of salvation profounder, our yearning to apply the teachings and spirit of Christ to the varied ways of men may evidence greater understanding, but the passion to do



so must not be less than the dynamic force that impelled them.

The temptation of many people is to adjust themselves to a comfortable environment and forget the world. Great issues face mankind. Racial bitterness luridly explodes in South Africa, a national magazine pictures a colored girl in a southern medical school, standing dejectedly alone in a corridor, contemplating the prospect of sitting alone away from the class in the lecture hall, and eating at a table alone at lunch. Juvenile delinquency is on the increase, the tax burden of crime becomes heavier. Europe lies in ruins, China becomes communist, local people are immersed in pleasure. Things are in the saddle and ride mankind. Such individuals regarding their contribution to the better life of man to be futile, and believing religion to be only a personal matter, strive to get to heaven while the world goes to ruin. Such a philosophy is not Christian. We cannot, living softly and unmindful of the needs of men, consider ourselves followers of Him who left the popular hosts of Galilee to go to Jerusalem where great issues were to be faced. When we see the Man upon the cross who might have remained the idol of the countryside, we know we cannot be His and live unconcerned while the world suffers.

A few hundred years ago Europe sank into the dark ages. What precipitated this darkness? The factors involved were not political alone. Fundamentally the cause was religion. Men turned their backs upon Christ's command given after the resurrection. Instead of going into the varied avenues of life so the Master's light could shine in the darkness, they escaped to the monasteries and in the gloomy and damp cells endeavored to get the eternal light to shine upon them alone. In the meantime men groped in the darkness. The chains of the peasantry, the chattels of ignorance, the strait-jackets of bigoted concepts were never broken until men searched the scripture and were impelled "to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

The primary reason our world has not again sunken into another dark age is that portions of mankind have in their hearts this message of Christ. The Master stands between our society and utter despair.

Most of us are unable to go to the ends of the earth. We must remain in Jerusalem. This does not relieve us from the obligation or rob us of the privilege of letting our light shine. We know paganism is not limited to China or Africa, but is found wherever men turn away from God. Wherever men believe phys-

ical power is mightier than the spirit; truth is a matter of convenience and not fundamental to life; that what a man possesses is not great, but what a man is in character, of no consequence; that God is an idea, any other superstition that has survived is not the great Reality in whom men move, and have their being—there paganism is found.

The duty of a Christian is to let his light shine so men, seeing the reliability of his character, the goodness reflected in his countenance, the kindness, evidenced in the things he says and does, will be reminded of the One Jesus called "Our Father."

There are varied ways by which we can preach the gospel and let our light shine. No way can it be done by coiling up with ourselves unmindful of the good of others. Gilkey, in "Gaining the Faith We Need," tells of a man who was in Chicago on business. He was not interested in anything but the consummation of a business deal. Walking down Chicago's widest street he saw a man who had the saddest face he had ever seen. Something within prompted him to speak. When he spoke so the man said, "Friend, can I talk with you a moment?" "Certainly," said the business man, and they walked over by the side of a building. Then the poor fellow told his story. He had brought his son, an only child, to a Chicago hospital hoping to find a cure for his malady. The other day he died. The boy was to be buried that afternoon. The irony of it was that two years before this very day he had buried his wife, the boy's mother. Now he had no one in the world. He had no money having spent it all for the boy's care. He did not even have a minister, and did not know how to ask one to take charge of the funeral with no money to offer.

With saddened eyes and strained countenance he asked the business man, "Do you think you could come this afternoon and read a prayer and read the scripture?"

Instantly this friend of but a few moments said, "I will, and you can depend upon me." A short time later he was at the funeral service. In the presence of a boy who had been taken before he knew life's meaning, a father who was experiencing life's greatest hour, the business man offered a prayer and read the gospel's most comforting message. "In my Father's house are many mansions."

How much light had been sent into the darkness of a broken heart? How deep the darkness before a consecrated business man let Christ's light shine? Can we not find



kindness, to touch a soul with Christ's

day a colored boy arrived in Boston. Day before he had had very little to eat, was weak and trembling under the burden of a heavy suitcase in which were all the things he owned. Suddenly the hand of a white man fell into the handle of the suitcase. To his amazement a kind voice said, "Son, I'll help you." The colored lad in gratitude said, "But you are not worthy, sir." Edward Everett Hale replied, "Keep looking up, boy. Keep looking up." Little did he realize the colored lad was Martin Luther King, Jr. T. Washington who would never for-

get his kindness, and would some day establish Tuskegee where young men would get the equipment and inspiration "to keep looking up." Edward Everett Hale was preaching the gospel, for living is preaching.

Now that Easter is over—What? Shall we say the season is ended, what next? Or shall we remember that Christ, who burst the bonds of death giving the final evidence of the immortality of the soul, also gave the command to His followers through the ages, "Go into all the world and preach the gospel to every creature."



# THE DIMENSION CALLED HEAVEN

PROFESSOR DAVID WESLEY SOPER

HERE is at this time a peculiar urgency and propriety in whatever answers men have to give to the age-old question, "How can a man live, though he die?" Lives have been sacrificed for and against the cause of human dignity. Quite distinct from the equally important question—"Have these lives been lived in vain or in hope as concerns the next life in history?"—is the query about immortality. When the body dies, is the story of the individual ended?

Some men have experienced in our time a crisis in faith. They voice again, in this age of Christ's resurrection, the essential cynicism of the writer of Ecclesiastes, who did believe in a conviction that man must walk justly before a transcendent God, but who possessed no answer to a question about life after death. "Who knows whether the spirit of man goes up or down?" he enquired timidly. (Ecc. 3:21).

Socrates, the Greek, spoke of immortality in the pre-Christian age more hopefully than the Greek who wrote or edited Ecclesiastes, for he said, "Fair is the prize, and the hope great." Stronger, however, than either of these voices is the familiar emphasis of Christendom. The illustration which Jesus used concerning life beyond death was the phrase uttered by the Lord to Moses, "I am the God of Abraham, Isaac, and of Jacob." It was Jesus' point that God was not the God of the dead but of the living; therefore that Abraham, Isaac, and Jacob were alive when God spoke to Moses, at least four hundred years after their earthly

death. Jesus did not teach that all men had passed to a second life; rather that most men had passed to the second death, the death of the soul. A few only had passed from the space-time dimensions we call this world to the first dimension which is the dwelling place of God in heaven, a city not upon earth. And those who had gone from earth to heaven were alive forever in the conscious fellowship of God, the dimension to which we make daily reference in the words, "Our Father, who art in heaven."

We are accustomed to think in terms only of four dimensions—length, breadth, thickness, and time of duration. But we forget that these dimensions describe only the space-time universe. They do not describe or enclose personality, the indestructible self invisible to all eyes but those of God.

No one but God has ever seen any human self. The house that self inhabits, the body, is subject to space-time dimensions. We think we are seeing one another when we see the bodies in which we live, but ourselves we do not see. Our decisions and achievements, good or evil, are visible enough to the discriminating, but ourselves no man has seen. The self is able to some extent to control the body in the space-time universe; it is itself not part of that universe. It transcends space and time; it is not of earth, though temporarily imprisoned in earth. Our personalities are forever distinct from our bodies, though at present we are working out within them a sentence of life imprisonment. The day comes to all when

(See page 171)



# The Editor's Columns



## Idle Crucifixion

**L**OOK, and on that far hill, a fourth cross rises on which hangs this evil day.

Listen, and again we hear the same agonized cry, above the clamor of the mob, "My God, my God, why hast thou forsaken me?" But can we be certain that that cry is not to us?

Too long have we been smugly content to dwell upon the distant fact that "Herod with his soldiers, set him at nought and mocked him." As though the day of Herod, alone, set Him at nought and mocked Him. Wherein is our day better than Herod's?

Behold the adoption and use of ideological camouflage and subterfuge, everywhere, by every land, for the deception of their own people and those of other lands.

Why all the Easter crowds, and the Easter lilies, and the Easter palms, and the Easter hallelujahs? Are they in honest praise, and in determination to recognize and adopt His character-forming tenets, which we are so prone to stress orally on our so-called "special days and occasions" and ignore on all others?

Non-church-goers have long asked, and it is time we did, are our Lenten and Easter phenomena paradox, antithesis, or hypocrisy? That is a query we dare not forever evade.

Must the message of our recurrent Good Fridays and Easters be wholly silenced by the prolonged rattle of our armaments?

Must our Holy Weeks forever witness to paradox and antithesis to its religious teaching?

How can we reconcile the religiousness of this holy season with the selfishness of life, after our lilies are wilted, or is our Church of today, which we direct, unequal to that task?

We crucify through division, through discontent, through disruption and cold indifference, the very ideals we profess to possess.

When what we wear on our bodies means more to us than what we wear in our hearts and lives, in that very moment we not only cry "Crucify, Crucify," but we do crucify. We, with Herod and his soldiers, set Him at nought, mock Him, array Him in gorgeous apparel, and send Him back to Pilate.

Why stand we here, all the day, idle?

## Intimations

**E**ASTER again affirms our triumphant in the eternity of the human soul. It sang long ago: "Awake and sing ye dwell in dust, for thy dew is as the dew of herbs; and the earth shall cast forth her dead again;" and he heard the winds of life blow through the valley. Jesus affirmed to His followers: "I go . . . I shall come again. I lay down my life . . . I have power to take it again."

Immortality is held by faith, and not mathematics; but as we muse upon the beyond the borders of this world, there definite intimations of immortality which come to us; and assurances which we are to find not only to the ends of the earth, but far beyond. We trust such intimations fully wisely.

We trust the unshaken instincts of our personality. Something within us keeps shouting: "Man is not born to die!" There is a feeling of incompleteness about the best we have ever known.

We trust our sense of justice. This is no moral world if the books are closed on people at the grave. Some men have not been punished for much evil done; some men have not been rewarded for great good accomplished. The evil influence of some lives continues centuries after the person dies; and the good influence of other lives continues from generation unto generation. We must have a beyond this life to be assured of a moral universe.

We trust the hopes and songs of the choirs of souls of the human race. While all men have the instinct for eternity, this hope is highest and clearest in the individuals who stand farthest above their fellows. On the night before he drank the hemlock Socrates talked of the immortality of the soul. Paul wrote: "We have life for this world only, we are of this world, men most miserable." Tennyson sang: "I have seen my Pilot face to face when I crossed the bar."

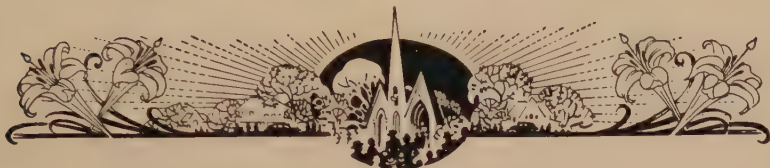
We trust Jesus. His promise is our guarantee of immortality. He said: "Because I live, ye shall live also." We can safely leave



matter in the hands of Jesus when we has transformed the noblest lives we know—  
ow this assurance of eternity from Him Charles Haddon Nabers.



# THE CHURCH AT WORK



## Service for Easter Dawn

Preparation for this service is made in accordance with the co-operation of various group-organizations within the membership, and both men and junior choirs. Organ plays softly as the worshippers are gathering.

Worshippers will present themselves at the church at a specific hour, while candles are supplied to every person. Boy or Girl Scouts may be assigned the privilege of lighting the candles as the worshippers leave the church for the open-air service, or if held in the church, gathered by assignment during the service.

### Service

*Introduction:* "At Sunrise"—Diggle.

*Vocation:* "Bless the Lord, O my soul. O my God, Thou art very great; Thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain." (Psalm 194:1-2.)

*Hymn:* "Father, All Glorious . . ."

*Scripture:* Zech. 11:1-13. Mark 9:1-13. Luke 12:20-40.

*Hymn:* "O Thou Fount of Every Hope."

*Gospel:* "Lord's Prayer."

*Scripture:* I John 1:5-7; John 1:8-9; Luke 1:18.

*Hymn:* "Christ, the Lord, is Risen Today."

*Prayer:* Dearly Beloved, we are come together at this hour of grace, and in the Name of the Risen Christ, to worship Him who made the promise of salvation to all who would believe and follow in His steps. By the light of God's eternal love, we are permitted to dwell on the scenes of the resurrection described in the Holy Bible as they were acted out on that early Easter Dawn near 20 centuries ago. We see simple, ordinary men and women like ourselves, leaving the simple chores of living for a time, in order to learn what more could be

done for their beloved Master, whose body had been placed in a grave in the garden at the close of the drama on the hill of Calvary.

A great and seemingly impossible event had taken place in the garden, the Resurrection of Jesus Christ, and these simple men and women, like ourselves, found it difficult to understand. They hesitated to accept the announcement made by the angel at the open tomb; they asked to be shown where his body had been taken. Only when the Master spoke the familiar word, in the familiar and loved voice, did they accept the fact that the tomb was empty because the Master was again present among those He loved. They did not ask for an explanation; they heard Him call their names, and they accepted His Presence among them as a fact. They hastened forth to make known their wonderful discovery to all His faithful followers, and thus the great and most important event in the history of the world has come down to us.

In the Royal Academy of London many have looked upon Dore's painting, "Vale of Tears." There is a deep valley in which the world is gathered, king and conqueror, humble and poor, well and afflicted, they are all there. A beautiful light rarer than sun has ever known floods the valley with a glory as from the throne of God! In very truth the light is celestial, for at the head of the valley stands the Risen Christ, and all the light of the picture shines forth from Him. The world is at His feet. This is a picture of the redemption of the world.

In a measure, mankind has witnessed the actual unfolding of this redemption scene through the past nineteen centuries. We here this morning hour are a part of that unfolding scene. As we go along life's way from this hour of grace and worship, let us witness without ceasing to the redemptive love of Jesus Christ, Saviour of those who choose to walk in His way.—(Biedervolf)

*Hymn:* "My Faith Looks Up to Thee . . ."

*Reading:* Matt. 28:1-20.

*Hymn:* "Jesus, Saviour, Son of God."

*Choir:* "Christ the Lord"—Day.

*Prayer:* (For grace to accept every duty in life as an assignment to fulfill the will of God; a privilege to worship Him in deed and in spirit, whether we wash dishes, grind valves,



or preach sermons. Every deed, thought and desire, if done in God's name, will glow with eternal light.)

*Hymn:* "All Praise to Thee . . ."

*Benediction.*

*Hymn:* "Holy, Holy, Holy, Lord God Almighty."

## The Meaning of Communion To the Christian

A newly installed pastor in a Pennsylvania church had a visit from a 38-year-old mother of four children; the husband and father was in ill-health and irregularly employed, therefore, wages were greatly diminished; the mother and two of the children worked part-time, and the family life had become disorganized. The family needed something more than more money, more food, more coal, more clothing. That family needed spiritual help,—a strong tonic to pull them together, and put them on their feet again as a unit.

While the pastor was answering a call on the telephone, the mother picked up a weekly church bulletin; when the pastor returned to continue the interview, she asked, "You announce a communion service for next Sunday, and ask everyone to attend, especially those in trouble. Tell me why! I don't know why we have the service, and the confusion during the service disturbs me more."

The pastor's letter continues, "We read the twenty-second chapter of St. Luke together; the troubled mother read from the Bible she was carrying, and I from the N. T. on my desk." When we completed reading through verse 41, she said, "It is 25 years since I have read this, and I do not believe I ever heard it read from the pulpit, beyond a few paragraphs."

"Due to my father's love for the pastoral work, and the people placed in his keeping, he used and guarded the things which helped him in his work," continues the letter, "and among these I found many bound volumes of *The Expositor*. I opened volume 30 to page 651 (March 1929) and handed the volume to her to read the communion service by Rev. David Browne Pearson which I had studied carefully, preparatory to making copies for each member to use in the service, while I answered another telephone call. Through the grace of God, we believe this family will have a new vision as a result of this seemingly brief hour, and several calls to the home. The whole family attended the communion service, and the husband is already working an extra day weekly, due to improved health."

"I cannot refrain from writing this to you because there may be thousands of men, physically, and spiritually sick people who not remember, or may never have known, meaning of Christ's walk among us, and we on from Sunday to Sunday, believing services are understood by those who have been reared in so-called Christian homes."

## The Church School And Parish House Building

This 96-page book written by Elbert Conover, director of the Interdenominational Bureau of Church Architecture, 21 chapters of practical plans, suggestions, and 45 photographs and drawings, will interest every minister whether building plans are under consideration or not. Improvements can always be made in the arrangement of buildings in use.

The book was planned in consultation with 100 Christian education leaders in the International Council of Religious Education, 200 N. Wabash Avenue, Chicago 1, and may be had for \$1.50 from that address.

*Topics covered include—*

The Educational Interest in Sanctuary and Chapel.

Art in the Service of Christian Education  
Providing for Audio-Visual Aids, and  
Radio Work.

Remodeling the Buildings We Now Have  
Special Concerns of the Small Church.

Educational Values in Promoting, Planning, and Financing the Building Programs.

## Silly-Sally Icebreaker

"Warming-up the Fellowship Atmosphere is the basis for planning "Silly-Sally and Sob Sam" get-to-gether in a southern Ohio church. The one "must" in the outline for the fun-fest was that everyone attending must come wearing something in the "silly" class, which included anything from make-believe sideburns, wax mustache, old-fashioned hats, trains, short velvet breeches with silk stockings, lace cuffs, long braids, bubble-gum, dolls, pompadors, high button shoes, long lace-trimmed aprons,—just anything that would provoke people to laughter. Of course, prizes were awarded by a single judge, who was chosen by the vote of those attending as the "silliest" person there. Vote slips were prepared in advance by the young mothers' club, each carrying a typed joke, preferably concerning the people present. It was pronounced a success, and plans are under way to improve the plan for another fall "warming-up" get-to-gether.



## h Crying Room

is something new in church arrangement—a "crying-room" built into the rear of a wake church so that parents may bring children to services and not be embarrassed if and when the children cry and be restless. (*The room is glass-enclosed, so those attending the children can witness service, while the congregation and pastor are not disturbed by the crying children.*) Seated behind the glass partition of the room, parents hear with the aid of loudspeakers.—*From the Messiah Messenger, Los Angeles, Rev. R. B. Boden.*

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## Parcel Post Sale

from Yakima, Washington, comes the following announcement and invitation, containing "seed-germ" for any church to cultivate.

Have you ever hear of a parcel post sale? Well, listen and I will tell you a tale; \_\_\_\_\_ parish is having a bazaar and needs something to sell from afar.

If you send us a package to sell for a quarter of a load of fun and won't take much barter, we'll sell it just as it comes through the mail and that's why we call it a Parcel Post Sale.

On 27 we've set for the date, please send your parcel so it won't be late; we'll address it to the undersigned and thank you for being helpful and kind.

Mrs. Horace Siep, 610 North 4th St.,  
Yakima, Washington.

## ing Plant Costs Cut New System

General Electric announces a new method of heating buildings, designed to cut building costs.

The new system forces hot air into a duct at high velocity in a vertical fan-pattern along the entire outer wall. The blanket of moving air insulates the room from the cold outer air, according to the announcement, and heats the air in the room. When the walls are warm they give off the effect of radiant heat.

General Electric calls the new system "air-heating," and the saving comes in installation charges. Air heated in a conventional furnace is carried through four-inch round aluminum pipes to a hot air register or grills in place of the wall; the grill designed to shoot air upward and sideways along the wall in an area of about four inches parallel to the wall, and differs from other systems which direct air along the floor or ceiling. The aluminum pipes are shipped flat and rolled into shape on the building site; the method of

sealing the seam in the pipes and the prefabricated moveable joints for the pipes are patented G. E. features.

A press demonstration was given in New York in mid-February, prior to the exhibition at the Chicago National Association of Home Builders Exposition. Building Committees engaged on plans for new Church Buildings, or re-building projects, should inquire about costs on this new development before selecting new heating systems.

## Bee Gee Windows Ready for Installation

Building Committees who desire maximum lighting in Parsonages, Sunday School Rooms, Parish Halls, Fellowship Rooms, should inquire about "Completely Built-Ready to Install Bee Gee Windows." If your local dealer cannot give you details, write for a free booklet to Browne-Graves Company, Akron, Ohio.

## Israel and the Near East

The American Christian Palestine Committee announces available for various summer conferences for pastors, laymen and young people, literature, films and speakers—to any group interested in including such discussion in their conference programs as the following:

Is Israel a thorough-going democracy?

What effect will its democratic principles have upon surrounding Arab nations?

What are the prospects for achieving a creative peace between Israel and the Arab States?

For specific information, write above committee at 41 East 42nd Street, New York 17, N. Y.

## Back Talk

People in the pews will have an opportunity to *Talk Back* to the pulpit in a series of sermons planned by the Rev. Gary Bousman, Pastor of Plymouth Congregational Church, Lincoln Parkway and Amherst Street, Buffalo, New York.

The series of sermons is to clarify the understanding of pastor and people on "What Is the Christian Religion?" The sermon will be preached as an integral part of the Sunday morning worship service; at the midweek service following the sermon, the pastor will summarize the lesson contained in the sermon during a five-minute discussion. Then the congregation will have opportunity to question, add to, or challenge the pastor's statements. Laymen will preside, and members are asked to have their questions ready.



## Recorded Sermons Given to Shut-Ins

A wire recorder takes the sermons of the Rev. Ernest Ammon, pastor of First Baptist Church, Carrier Mills, Illinois, into the homes of people in the mining community who are unable to attend services in the church due to illness or physical disability.

Mr. Ammon learned from the "shut-ins" that his parishioners wanted to hear preaching "straight from the pulpit" not just bedside talk about the sermon. Every Sunday morning, a wire recording machine is placed beside the pulpit in First Baptist Church, and during the week the service is reproduced beside the beds and wheel chairs of the aged, the sick, and those not able to attend the worship service.

## Do You Think We Are Scaring Russia?

One thousand persons reported attending an area-wide Methodist Lenten service at Asbury Park Methodist Church, Buffalo, N. Y., heard Dr. Henry Hitt Crane, pastor of Central Methodist Church, Detroit, ask a number of vital questions regarding our relationship to Russia. He is quoted as saying:

"The world is confronted with its most desperate dilemma, appeasement which only delays war, and war itself. The way out is Christianity, not lip-service, but Christianity as Jesus Christ lived it and taught it.

"War is horrible, appeasement is horrible! There are those who think the only escape is a big Army, a big Navy, a big Air Force, which will scare the daylight out of everybody, including ourselves. Do you think we're scaring Russia? Some persons believe we can risk war to avoid war.

Dr. Crane, a former delegate to the Amsterdam meeting of the World Council of Churches, reminded his listeners "that those who live by the sword die by the sword."

## Essential Qualities of Leadership

Albert E. Wiggam, noted psychologist, was recently asked this question, "Are the most essential qualities of a good executive industry, energy and aggressiveness?"

"These are necessary," answered Dr. Wiggam, "but Andre Maurois relates in his 'Art of Living' (paraphrase) someone said to Wm. Pitt, English Statesman, the three qualities of a statesman are industry, energy and eloquence. Pitt replied, 'the most essential quality is patience?'"

"Maurois continues, 'this is true for all

whose duty is to *lead men*. Stupidity is versal and the leader counts on it and n it with *patience*. A leader must deal with as they are, not as they ought to be.' Good vice for parents, too."

## Does Your Voice Reflect You, as You Want Listeners to Know You?

A nationally known authority on personal and its relation to achievements in life, recent wrote: "Let's consider how what you sounds! Can you hear yourself as others hear you? Voices may be flat, loud, muffled, tating, colorful, warm, pleasing."

We cannot separate the sound of our voice from ourselves, and as ministers, we must accept the fact that listeners judge us by manner in which we speak, what we say, how we say it. It is worth a good deal of effort to be sure the voice, and manner of speaking, reflects what we really wish to say who "come seeking" to hear, accept, and act away with them as a foundation upon which to build a better life.

Wire recording facilities offer excellent opportunity to study our methods and manner of preaching. Listening to the reproduction of Sunday morning pulpit offering will be enlightening experience to many of us.

## Salesman's Paper and Shears 'Foreign Cousins' Intrigue Children

Most people agree that "Brotherhood" and "One World" are fine concepts, but William E. Grantz, a 42-year-old insurance salesman, 110 Windermere Road, Lockport, N. Y., found a way to bring the ideas down to earth thereby making "foreign cousins" as exciting to a youngster as Jack and the Beanstalk.

The basic implements? Paper and shears. One day 10 years ago, Mr. Grantz watched his daughters, Rita and Jean, then 9 and 5, cut out paper dolls. Being an avid reader of travel books, he wondered why Rita and Jean could learn about how other people live. He decided for them a set of paper cutouts depicting "foreign" natives. On the backs of the figures, he wrote simple first person-singular statements about how Borneans live and dress.

The girls loved them, and every neighborhood child begged for a set. Mr. Grantz wondered why no one had thought of publishing sets of cutouts of this kind. Three years ago, he sold a local publisher on the idea, and the first "One World" *Cutout-of-the-Month* based on American Indian life, appeared, followed by eleven others, totaling 120,000 copies, h



ublished, each depicting the people, costumes, dwellings, transportation, and animals of such countries as China, Arabia, France, and Mexico. Says Mr. with conviction, "Children are inter-  
a real things. Give them real and true ation, and they won't build up the Alice-  
nderful dreams. Here is something for Sunday School teachers, and parents to  
gate and use in preparing present-day n for the responsibilities of a coming

### **Sitting Teachers erate with Mothers**

thers of Barnstable, Mass., offered to act  
by-Sitters" so the mothers of 100 local  
n could attend a town-meeting. The  
s "gratefully joined with other towns-  
voting a pay increase for the cooperative  
s."

### **Christophers**

ned for the Patron of Travelers, reputed  
e carried the infant Jesus safely across  
ultuous stream, the Christophers, founded  
Rev. James Keller of New York City, is  
ed to have 300,000 members, including  
ants, Catholics and Jews, who are asked to  
rry Christ's precepts of honesty,  
ghborliness, love and selflessness into  
r places of work, their communities,  
their home life."

. Keller is the author of 7 pamphlets,  
books, among them "You Can Change  
orld," now reported in its third printing,  
ost recent 250,000 copies. A news release  
ing "You Can Change the World" indi-  
the book will be condensed for magazine  
ation next month.

### **ay School "Home Department"**

flourishing *Home Department* of its Sun-  
school, comprising a membership of 150  
children, who are receiving regular home-  
material," is reported by St. John's Luth-  
Church, Phillips, Wisconsin.

### **aying Christian**

Thomas Browne, a beloved physician,  
: "I have resolved to pray more and to  
always, to pray in all places where quiet-  
inviteth, in the house, on the highway,  
on the street; and to know no street or  
ge in this city that may not witness that  
e not forgotten God. I pray upon the

sight of any church which I may pass, that God  
may be worshipped there in spirit, and that  
souls may be saved there; to pray daily for my  
sick patients and for the patients of other  
physicians; at my entrance to any home to say,  
'May the peace of God abide here'; and after  
hearing a sermon, to pray for a blessing on  
God's truth, and upon the messenger; upon the  
sight of a beautiful person to bless God for  
His creatures, to pray for the beauty of such  
and one's soul, that God may enrich her with  
inward graces; upon the sight of a deformed  
person, to pray God to give him wholeness of  
soul, and by-and-by, to give him beauty of the  
resurrection."—*Epiphany Call, Milwaukee.*

### **Help for Misguided Children**

"Children in trouble are the responsibility  
of the Church" say the members of the Chil-  
dren's Center Committee, Council of Churches,  
Louisville, Kentucky, and this sincere convic-  
tion has helped to arouse the interest of the  
whole city in this grave problem.

Ministers interested in knowing how "Lay-  
men Can Be United in Deed," "How to House-  
Clean a Jail," "How to Organize Laymen to be  
Doers of the Word," write to Gene H. Wise,  
241 East Walnut Street, Louisville 2, Ky., for  
information.

### **Marriage and Family Living**

"The Secret of a Happy Marriage," Roy A.  
Burkhart, Harper, \$1.00, will serve as a cher-  
ished gift from the officiating pastor at any  
marriage service. Pockette size, beautifullly  
bound in white with gilt lettering, it contains  
Inscription page, chapters of instruction and  
guidance, the ceremony for re-reading and  
study, a certificate of promise. See this accept-  
able booklet at your local book dealer.

A folder from Paul's Worship, Inc., 241 East  
Walnut, Louisville 2, Ky., suggests additional  
books as follows:

When You Marry, Duvall, \$3.00.

Conserving Marriage and Family Life,  
Groves, \$1.75.

Love, Marriage and Parenthood, Overton,  
\$2.00.

### **Dedication of Stained Glass**

"We are about to dedicate a number of  
stained glass windows," writes Rev. J. F. Dor-  
man, Trinity Methodist Church, Clayton, N.  
J., "and I have searched many magazines for  
suitable material, and did not find too much  
available for the purpose. I thought, therefore,

that others might be interested in what we shall use in our service."

I make the following suggestions in Scripture readings: Gen. 1: 3 and 4; Exodus 26:17-20; Rev. 21:18-21; John 1:8-9. Of course, other Scripture that may be used will be determined by the subject of the windows.

I have further prepared the following responsive reading:

Minister: REMEMBERING that God has given us a revelation of His glory thru the view of the spacious firmament and the greater and lesser lights of the heavens,

People: WE DEDICATE THIS STAINED GLASS WINDOW.

KNOWING that God has cast revealing light upon the world and all the universe,

REALIZING that the Divine has with His brush touched the earth, the seas and the sky with every shade and tint of beautiful color,

WE DEDICATE THIS WINDOW.

INASMUCH AS God has given man the faculties of imagination and sight.

WE DEDICATE THIS WINDOW.

BECAUSE God is able to convey His message thru pictured truth and thru the eye of man,

WE DEDICATE THIS WINDOW.

BECAUSE of our interest in the message of the only Saviour for all mankind and our hope for the dissemination of His truth thru the medium of scintillating glass in the portrayal of the message of our Lord,

WE DEDICATE THIS WINDOW TO THE MINISTRY OF THE GOSPEL.

BECAUSE we trust that many who behold the Gospel of Christ as light shines thru this window may bow their hearts before the gracious Father and accept the offer of Christ's mercy,

WE DEDICATE THIS WINDOW TO OUR HEAVENLY FATHER.

SINCE our own hearts have frequently been moved by the artist's portrayal in line and color of the True Light that lighteth every one that cometh into the world,

WE DEDICATE THIS WINDOW, AND AT THE SAME TIME, OUR LIVES UNTO OUR HEAVENLY FATHER.

*(Pastors desiring page and volume numbers of The Expositor, containing dedication services, will receive prompt response if requests are addressed to The Expositor, East Aurora, N. Y., and inclose a stamped, correctly addressed envelope. Many hundreds of detailed services of dedication have been published in the various volumes of The Expositor.)*

## Do You Believe?

- 1—That your church is an important factor in your community;
- 2—That's its mission, its message and its program merit your loyal response and your hearty cooperation;
- 3—That attendance at its services of worship is a Christian responsibility as well as a divine privilege;
- 4—That everyone should realize that every church is in the biggest business there is, and that churches depend on good business methods as well as on good people;

5—That you are expected, as a church member, to support your church according to the Lord prospers you;

6—That every member of any church is honored to recommend his church to his unchurched friends and to welcome them to its services;

7—That as long as a church carries on its roll your name as "a member" you are required by a sense of duty to pray for its welfare, boost its program, and support its endeavors;

8—That we can bear witness of our love for God by our daily conduct, by our financial support to His church and to all Kingdom enterprises—and by our presence in His sanctuary at Divine Worship on the Sabbath Day;

9—That your church depends upon you and its other members for its spiritual strength, its social vision, and its influence and prestige in your community;

10—That religion should be man's highest interest and his major concern?

N.B. If you believe these things, what are you doing about them. 'It is later than you think.'

—By R. C. Helfenstein

## Tithing

1. What is meant by the tithe? (Num. 18:21)
2. What are the purposes of the tithe? (Acknowledge God's ownership, and man's privilege to carry out God's will in relation to that ownership).
3. Were the Jews required to give more than the tithe? (Yes, see Lev. 27:30-32; Deut. 14:28-29).
4. Did Jesus approve of the tithe? (Matt. 23:23; Luke 11:42).
5. Does the N. T. teach tithing? (Matt. 5:20).
6. Should a Christian contribute more than the tithe? (Mark 12:42; Luke 12:57-59; L. 21:2).
7. How should we determine the tithe? (L. 12:54-57).
8. Should a Christian tithe if he is in debt? (Yes, if he is in debt to God, before we are in debt to neighbor).
9. Should the tithe be paid through the church? (Mal. 3:10)
10. What are some of the blessings of tithing? (Mal. 3:10).

Approval of your conscience.

Worthy part in spreading God's word.

Sharing in Missionary work.

Putting first things first.

Partnership with God, and just accounting.

—From Church Chimes, Shreveport, La.

If the entire population of the earth were gathered into one area, standing shoulder to shoulder breast to back, they would occupy an area of less than 11 miles square.





# THE PULPIT



## JESUS CHRIST IS ALIVE!

AARON N. MECKEL

*"I am He that liveth, and was dead: behold, I am alive forevermore . . ."*—  
:18.

MASSACHUSETTS mother recently found herself on the long distance telephone, talking with a son in Europe who had been thought to be dead. The newspapers had a picture of her across the Land, registering her in the act of conversing with her face radiant with joy, and exclaiming, 'It's my boy! It's his voice. He is alive!' Some discovery must lay hold upon Christians world over. We must be gripped again by the certainty that we are the recipients of transmitters of a living Faith with a divine Living Personality at its heart!

The writer recalls sitting by the ocean a summers ago, reading the life of R. W. Dale. The time came for Dale, as it will for every preacher, when faith seems congealed, and his inner glow is dim. Wondering what he would preach on Easter Day, it suddenly flashed upon Dale's questing mind, that the Lord Jesus Christ was alive! "Go tell him," the Voice of God said, "that Jesus lives!" And Dale's biographer tells that this discovery of a Living Christ remained dominant in his ministry. That night he stood on the ocean on Cape Cod, as I read, the breakers, as they rushed shorewards, and the angels in the heavens above, seemed to utter the central fact of creation, that Jesus Christ was far from being dead, is alive.

One who knew Him intimately as human—Heavenly—and as Risen Lord state the fact as he wrote it on the lips of the Risen Redeemer; "I am He that liveth, and was dead; and behold, I am alive forevermore—and have the keys of death and of life."

Now, pose, now that that certainty should hold us fully enthralled. What would the result be? Surely, nothing less than a revolution of far-reaching effects.

National Church  
St. Petersburg, Florida

### It Routs Cynicism

For one thing, it would put to rout the cynicism and pessimism that characterizes so much of our thinking about history! History, in the human sense, would cease to be a matter of "tomorrow and tomorrow and tomorrow creeps on this petty pace!" History, for the Christian believers, is a process, dynamic with meaning and purpose because Jesus Christ and the movement that bears His Name are alive and operative without it. How well I remember my history teacher at college! He was a good and well-intentioned man; but one got the impression in his classes that history was a treadmill of routine dates and happenings, a mere thing of the past. One missed any overtones of heroism and splendor, and was left without much hope for humanity's future. It was a case of *Finis*—not *Telos*! Consider the pitifully few lines given to Jesus Christ and the Church in such a book as H. G. Wells' *Outline of History*!

This secular conception of history is basically false; It omits from its computations the most vital and telling data of all: the fact that in the Crucified and Risen Christ of Christian Faith, a creative and unspent Force and Presence and Power is abroad in this world, working towards a glorious consummation,—a "great divine event towards which the whole creation moves." It needs to be heralded abroad that there is an eternal purpose which God has purposed in Christ Jesus, who is Himself the Lord of history.

Had you asked of one of the early disciples, his knowledge of world events, he might have stated that he wasn't much "up" on secular events, as such. Oh, to be sure there was Caesar, and Rome, Athens, etc.! But, with a piercing eagerness he would have plied you with the question, "But have you heard of our Saviour? Of the One who was put to death in the flesh by evil men, but who was glorified in the Spirit? Do you know that He lives,

and makes intercession for us at the right-hand of the Father? And in that blunt question would lie the inner, redemptive core of the historical process. "Prophetic religions," writes Walter Marshall Horton, "not only drive towards historical goals, they also think of history as the great medium of divine revelation, and when asked what they believe about God, they tell a story." (Our Eternal Contemporary, p. 161.)

### It Would Transform Ecclesiasticism

Now let us go a step farther: think of what would happen to the Church, if over fifty millions of Church members actually believed that Jesus Christ was alive, and waiting to become the motivating, indwelling Presence within the Church which is His Body. The result would be nothing less than astonishing, and our threadworn ecclesiasticism would become radically transformed into a Community vibrant with a living history, welding the hearts of men together in a life-giving fellowship. And think of how the people would flock again to the House of Worship, hungry for the proclamation of the Good News, and listen with rapt awe as the Word of Life was being read. In our Church, not long ago, a lad was brought to Church by his father. He looked about him rather quizzically and then turned to his parent with the question, "Daddy, where is Jesus?" It's a legitimate question! And it ought to be asked by every child of God who enters the Fold of the Great Shepherd on the Lord's Day. "Where is Jesus?"

Suppose that the thought of a living Christ should be uppermost in our minds as we plan for Sunday; that parents told their children that to go to Sunday School is to meet and to learn more about One who, far from being dead, is a living, contemporary Person? Would not all our countenances shine with glad anticipation? If going to Church is to make living contact with the Great Head of His Church, then nothing can keep me away! If not, then there is no valid reason for going. Mind you, we cannot, either as laymen or pastors, artificially drum up inspiration! The Church must be visited again with Power from on High.

A pagan chronicle of the First Century observes that the early Christians, at their religious assemblies, sang a hymn to Christ as king. That's precisely the emphasis we need to retrieve in our Christian assemblies today! We must offer ourselves and our worship to Christ as King. How that would deliver our services of "coldness of heart and wanderings of mind!" Our creeds would cease to be obituary notices of past events and become harbingers

of future prophet. Our preaching—whether in pew or pulpit—would become a contemporary and inspired witness to One who "was dead but is 'alive forevermore.'" After many a successful year as a preacher of the Word, C. Spurgeon said, "Give me the Holy Spirit, my Bible, and I could go on forever!" awareness of the Living Christ, then, would transfigure the modern Church.

### A New Concept of Immortality

Again, an awareness of the fact of the Living Christ would revolutionize our concept of mortality. For the believing Christian, eternal life is not something that is coming by and by. It is thrillingly contemporary! Nor is this conclusion reached at the end of laborious discussion. It is a quality of life here and now, arrived at by experimental day by day living. Hear again the organ tones of our text: "I am not,—I am He that liveth, and was dead; behold, I am alive for evermore, and have the keys of hell and of death!"

But what proof have we that Jesus Christ is alive? And how may plain folk like ourselves become aware of that fact? Honesty, of course, bids us admit that there is a knowledge of this which we shall not be aware until we have been "translated." However, in our best moments most of us have had some "intimations of mortality." Like Victor Hugo, we, too, have felt potentialities within us that defy and transcend the span of mere earth-life. Others have known that they have experienced moments with the departed which seemed so near that they were tempted to reach out a hand, only to find it withdrawn, remembering that the departed spirit had left the frail tenement of earth to "lease a fairer dwelling." But, most of us have read the inspired witness of the New Testament to find oneself in the fellowship of those people whose hearts are aglow with a supernatural assurance. They were already in heaven, but they "seek the things that are above" where Christ is. They are already immortal for they talk and serve One who has abolished death and brought "life and immortality to light." It was due to this increment of assurance that the primitive Church strode on the stage of history to bear witness to a living Savior for all time. The Church of Christ was, and is, a fellowship of risen folk.

While at a meeting of the Massachusetts Council of Churches a group of us heard Professor Williams of Amherst College speak of prayer. It was evident to all that here was an educated layman, distinguished in his field, whose words were with power. And we



the reason, when presently Dr. Williams  
the following words out of personal ex-  
"I have found the road to Emmaus!"  
awareness of the Living Christ revolu-  
one's thought of immortality and eter-

### The New Life Found

ly, belief in a contemporary and living  
could mean nothing less than this: a  
al revolution in my life, in which I re-  
with a new enthusiasm to the revelation  
en Lord and Redeemer, and serve Him  
is cause with quickened zeal! Full-  
response to a living revelation,—therein  
the essence of Christian living.

ex-serviceman who had been in the thick  
what in the late war makes a plea in one  
leading religious magazines for a life-  
and positive faith. Men of his kind are  
interested in theological trivia, secondary  
or in chance opinions on religion in  
l. "We want a clear definition of the  
of objectives," he writes. And he con-  
"We are not afraid of ultimates. Over-  
dealt daily in ultimates." In our  
moments we all yearn for a redefinition  
true ultimates and ends of life. And  
be to God, He has given us the grand  
ite of Christian faith in a Person; in One  
addresses us on ponder side of the Cross.  
"I am He that liveth, and was dead;  
thold. I am alive forevermore." The all

important question, then, is this; have I re-  
sponded to the revelation of life eternal with  
all the energies of my being? Am I living  
from day to day, before the inquisitive eyes of  
fellowmen, as though Jesus Christ had risen?  
Is not the most disturbing aspect of these post-  
war years to be found in the fact that many  
thousands are forgetting the promises they  
made to themselves and to the God who sus-  
tained them in the hour of crisis, and are set-  
tling down again into the old ruts of spiritual  
languor and indifference? God help us if the  
judgments of these last years leave us no better  
than we were! Do you recall the stirring words  
of an old hymn, that could well bear wider use  
in the contemporary Church? Writes Charles  
H. Gabriel,

"I'm pressing on the upward way, New  
heights I'm gaining every day;

Still praying as I onward bound, Lord,  
plant my feet on higher ground."

When Francis Drake stood on the Isthmus  
of Panama, and got his first glimpse of the  
Pacific, he prayed: "Almighty God, of Thy  
goodness, give me life and leave to sail once  
in an English ship upon that sea!"

So be it for us! Truly, if Jesus Christ is alive  
for us and in us, an unspent Force and Power  
and Radiance in this sad world, then I too must  
daily pray the prayer of the inspired hymn  
writers! "Lord, plant my feet on higher  
ground!"



## THE SUPREME WITNESS

ROY C. HELFENSTEIN

"And he bearing his cross, went  
John 19:17. "If any man would come  
me, let him deny himself, and take up  
his daily, and follow me." Luke 9:23.

THE Cross of Christ is the central fact—  
the very heart of Christianity. Jesus bore  
His Cross, and from His Cross the love  
and has illumined the whole world. The  
of Christ, though erected by the sins of  
was sanctified by the head of the Christ  
bore it and who made it God's strong-  
peal to men and women to turn from  
wrong paths and to seek the right.

The Cross was the mode of capital punish-  
in that day—it was the most gruesome  
of death imaginable. We speak of the

Cross of Calvary as if there had been but one  
cross erected there. The fact is that there had  
been hundreds of crosses erected on that same  
hill top, but only one that counted in God's  
plan of human redemption. For years death  
on a cross had been the penalty for agitators  
who talked against the State. It was the mode  
of punishment for numerous other offenses as  
well. Two thieves met their death at the same  
day and hour as the execution of Jesus. Hun-  
dreds of other men had similarly died. Strange  
then that a Cross should be the central fact  
of the Christ who was crucified on a cross!

Two enemies of Christianity were conversing  
on how to make a new religion that would  
offer only enjoyment and pleasure in this life.  
The one said, "But there is something lacking  
in any religion that deals only with one world."

Magregional Church  
City, Iowa

1, 1949

And the other said, "Yes, there is something lacking in any religion that does not have a Cross as its central fact."

The Cross of Christ bears witness to God's oneness and to His nearness to men. Christ's Cross was one of three that stood on the hill that day—it was the middle cross—"One on either side and Jesus in the midst." The Son of God shared with those two criminals, the one penitent and the other impenitent—He shared with them the agonies and the ignominy of death on a Cross. And thus He bore witness that no matter to what depths of sin men may go, God is willing to be in their midst to save and redeem. The Cross itself was the emblem of ignominy, disgrace, and dishonor; but Christ upon the Cross transformed the Cross into an emblem of love and salvation. The Cross of Christ was not God-appointed, but man invented. But Christ glorified it by His willingness to bear it for all mankind in lighting the way of generations yet unborn that they might find their way to God.

Time was when the Church had a hard task to try to explain the queries about the Cross. If the Cross was set up by the will of God and appointed of God, what then was the guilt of those who brought Jesus to the Cross? Was Judas really guilty, if, after all, he was enabling God's decree to be carried out? Why was Pilate to be blamed? But we realize that not God but man put up the Cross for the Son of God to be crucified upon—and that the truth, and love—the righteousness, and courage—the divinity and the beauty of Jesus Christ glorified it — and made it not only the emblem but the medium of our salvation. A thing of shame became a thing of glory because the World's greatest lover died upon it to prove to what limit love would go, rather than to compromise. Jesus could have evaded the Cross. He could have died a normal death, had He been willing to compromise with the religious leaders of His day. It was His own love for truth, for God, and for humanity that took Him to the Cross!

"The Cross of Christ is God's supreme witness of love. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The Father's love was matched by that of His only begotten Son. Love is the greatest motive power in Heaven or on Earth. The Cross of Christ is God's beacon light of hope to men and women who have lost their way. It is God's light of confidence for those who are walking in the way that leads to the Homeland of the soul. The

Cross is God's searchlight revealing the iniquities of man and the sins of those who rebel against love and truth. The Cross of Christ is God's sunlight of promise dispelling the darkness of death enabling us to look into Eternity.

The Cross has never lost its power, and never will. In the better moments of our lives we realize its significance, we catch its spirit. "And if I be lifted up from the earth, I will draw all men unto me." The Cross of Christ is to be interpreted in the light of Christ's life of love, service, and sacrifice. He was about doing good. Christ's life was a revelation of God's love, a progressive revelation, and the Cross was the culminating act of love—"It is finished." Arguments about the miracles of Jesus may satisfy some minds, but they disturb other minds that may be equally sincere. Arguments about the miracles of Jesus divide those who have pledged allegiance to the Man of Galilee. But at the Cross of Christ all who have pledged allegiance to Him unite in reverential admiration and devotion. And every sincere Christian, both liberal and conservative alike, respond,—"Love so amazing, so Divine, demands my life, my love, my all."

At the Cross of Christ, all Christians draw together. The Cross is the final proof of the Fatherhood of God. Jesus' teachings of Fatherhood, and His story of the Prodigal Son are not enough, but the Cross proves as does nothing else "the Fatherhood of God and the sonship of Christ." A great Scotch Divine was asked by a mother to talk to her daughter who had but a few days yet to live. The mother said, "I hope you can get her in." The minister went to see the daughter and talked about God's love—told her the story of the Prodigal Son, etc., but got no response, until he told her the story of the Cross. That story gave light and showed the meaning of all the rest. He went back to the old mother and said, "I got her in, and I got myself in too." The Cross of Christ is the Divine Magnet which draws men and women to God today and in days past.

The Cross reveals the consequences of sin. It reveals the pathway of duty. It is the key stone in the arch of human hope. Take the Cross out of Christianity and you have Jesus alongside of Confucious, Buddha, Socrates, and the rest of that group of noble souls. The Cross reveals the basis of man's hope for forgiveness. The Cross reveals the only source of peace and power.

Nothing but contact with God could have

(See page 169)



# THE CONTEMPORARY CHRIST

MILTON M. THORNE

ext: *And lo, I am with you always, even to the end of the world.*—Matt. 28:30.

TODAY we are thinking in terms of after Easter. All of us know what happened, historically, between the first Palm Sunday and the first Easter morning. The events leading up to and surrounding the crucifixion and resurrection are fresh in our minds, for of us, in one way or another, have been reminded of them once again. Crucified, dead, and buried on Good Friday, Jesus came forth triumphant from the tomb on Easter Day. It was a terrible tragedy turned into a glorious victory. As contrary as the resurrection was to normal ways, Christians today accept as valid the Easter story. It is more logical to do this than to try to account for it in some other way. That the resurrection was the world's greatest miracle nobody denies. But that it is a historic fact, that it happened, Christians folk concur. They may not comprehend, but they apprehend. They believe with Paul, and if Christ is not risen, then is our preaching vain, and your faith is vain also."

My thought, therefore, is not to stay with the details of the resurrection miracle, but rather, to take the miracle and its resultant effects and make them minister to our needs today. I choose as my theme, "The Contemporary Christ." The word *contemporary* means, in a sense, to accompany, to run concurrently. Celebrities, for example, who live and work in the same generation are called contemporaries. They, in a fashion, go through life together. They may not be personally acquainted, and they may not have ideas in common, but if they are alive and making their peculiar contributions to the race at practically the same time, they are contemporaries. Paul and Peter were contemporaries; Emerson and Longfellow; Lincoln and Lee. In view of all this, the theme of the discourse, "The Contemporary Christ," becomes germane and timely.

The validity of the resurrection we already have reaffirmed. The disciples, although forewarned by Jesus, were downcast at His death. They had "trusted that it had been He which should have redeemed Israel." The defeatist complex gripped them. Peter and the others, wholly undone by the crucifixion, went back to their fishing. They had no heart for pre-

tense. They did nothing, therefore, to make it appear that Jesus had risen from the grave, such as stealing away His body. The elders and soldiers concocted that tale. The words of the heavenly visitant, seated at the tomb, were true: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay." Yes, Jesus came forth from the tomb, so that it was empty.

And yet, not many days later, He ascended, body and all. Somehow, doubtless, in the process of ascension, He sloughed off His earthly tabernacle. It had to be, or He could not have become and remained Christ. Human bodies, while they serve a useful purpose, in time become a liability. Dr. Charles E. Jefferson, one of America's great preachers a half century ago, wrote a book called "Cardinal Ideas of Jeremiah," one of many he wrote. In speaking of Jeremiah, Dr. Jefferson said: "It is a great advantage to look at a man twenty-five hundred years away from our time. The controversies have ceased, the fires of passion have died down, the prejudices have lost their magic power to pervert and distort. We can see the man as he was. We can see Lincoln more clearly than we can see Roosevelt or Wilson, because Lincoln has been dead for sixty-two years; and we can see Washington more clearly than Lincoln because Washington has been dead twice as long."

And what applies to Lincoln and Washington applies even more to Christ, the risen Lord. Now that Jesus is no longer in the flesh, He is freer and more universal. While He was embodied in the Nazarene, He was bound by geographical and physical limitations. In the flesh He was a provincial, a Jew, an Oriental. "Is not this the carpenter's Son? Is not His mother called Mary? . . . Whence then hath this Man all these things?" People could not see Christ for His flesh. And, on His part, He was circumscribed by the physical. He could move about only in a very small area. The Psalmist felt the same restrictions, and longed for wings. Jesus was swallowed up in Christ when His mortal put on immortality. When the physical sloughed off, then He began to live in His true element. He no longer was ensnared by flesh or space or time.

Thus it is that we find the Master saying, after His resurrection, what He could not have said before: "Go ye therefore, and teach all

nations, baptizing in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Easter made possible His Omnipresence. Christ as only a first-century Jew could not be contemporary with us. Christ in the body of a man could not ignore geography and time and physical needs, and hence could not be man's companion in all ages and in all places. But Christ, emancipated from the flesh, can fulfill the promise of the text. Hence, out of Easter we get "The Contemporary Christ."

There are two matters which inject themselves here and need to be noticed. One is, What does my belief do to the expectancy of many that Christ soon is to return in the flesh and set up His throne in Jerusalem and rule from that vantage point with an iron hand? The other is, Do our deceased loved ones hover over us as we go through life, ever conscious of what we are doing? Both of these questions are too large for adequate discussion here. But, as regards the second one, I would point out that my idea and the question are not entirely parallel.

The perennial Presence of Christ is an inward rather than an outward phenomenon. Paul, we recall, exclaimed, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." And it was Paul's conscious possession of the Presence and power of the living Lord which enabled him to "do all things." The risen Christ, freed from the tabernacle of the flesh, thus may become part and parcel of every man who wills it so. In that way, verily He becomes "The Contemporary Christ."

The implications of this truth emerge when we analyze our text: "Go ye therefore, and teach all nations." Christianity is the universal religion. It is for all governments and peoples. Mark personalized this commission: "Go ye into all the world, and preach the Gospel to every creature." "All" and "every" are mighty inclusive words. He was with His disciples when He thus spoke. He just as definitely is with us today, some nineteen centuries later. He was contemporary with the twelve, with Paul and Barnabas, with Luther and Wesley, with Asbury and Cartright. And He is Contemporary with the noble workers of the cross today, such as Kagawa, Schweitzer, and Jones. He is Contemporary with you and me, even us. And He needs must be if we are going to achieve His purpose. We cannot go into ALL the

world, we cannot do ALL things, save as is with us and in us.

We are living in hectic times. From a fighting war, we have drifted into a cold war, and nobody knows when hell may break loose. We are living in a day when immorality is a sin of endless sorts are on the march. Alcoholism, easy divorce, gambling, racketeering, riotous living, sexual abuses and indulgences are becoming the rule rather than the exception, all too rapidly. These things ought not to be and must not be, if civilization is to endure and fructify. Man alone is incapable of successfully coping with them. But man is not alone; The Easter story confirms that. Christ did not die and rise again to make men soft, but to make men strong and courageous and victorious. "And, lo, I am with you alway." And today, beholding "The Contemporary Christ" we take renewed hope and we move out to dare and to do, until the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Following the crucifixion, as the legend runs, Pilate's wife and the centurion who commanded the Roman soldiers who nailed Jesus to the cross were talking. "Do you think they killed Him?" the woman asked. "Killed Him?" repeated the man. "No; they did not kill Him. They simply have turned Him loose in the world, and nothing can stop Him now." Then my friends, we have Him: "The Contemporary Christ!" Loose in the world, and no power able to stop Him. "And, lo, I am with you alway, even unto the end of the world. . . I live; yet not I, but Christ liveth in me. Therefore, whatever danger arises, or difficulty, no matter how destructive or vicious, remember, "He is loose in the world, and nothing can stop Him now." Behold, "The Contemporary Christ."

## Our God

"The popular God is not great and will not produce a great race! We have toyed with the light, but we have forgotten the lightning. We have rejoiced in the fatherhood of God, but too frequently the fatherhood we have proclaimed has been throneless and effeminate. If we banish the conceptions which inspire awe, we of necessity devitalize the very doctrines of grace, and if grace is emasculated the faith becomes anaemic, and we take away the very tang and pang from the sense of sin.

—J. H. Jowett.

What was the conception of Christ among men while he walked on this earth?

—The Christian Statesman.



# THE UNCHANGEABLE CHRIST

CLARENCE EDWARD MACARTNEY

Text: *Hebrews 13:8*—"Jesus Christ, the yesterday, today, and forever."

HERE are some texts which frighten the preacher and yet haunt him. They seem almost too great to preach on, and yet too great to neglect or omit. Here is of those texts. No matter how often a man preaches on it, he would leave it feeling he had touched only the margin of its continent of divine truth. When you pronounce this text, "Jesus Christ, the same yesterday, today, and forever," a great chord is struck and great harmonies are evoked. The fullness of the Christian faith sounds in your ears. All the music of the patriarchs, the prophets, the martyrs, and the holy angels, the music of Creation and Incarnation and Redemption, the music of the final triumph of Christ, in great voices shall be heard in heaven singing, "Alleluia, Alleluia, for the Lord God almighty reigneth, and the kingdoms of this world are become the kingdoms of our Lord and of His Christ."

In the old days when men used to ford the swollen rivers, a rider who looked at the flood was apt to become dizzy and fall from his horse, and be swept away and drowned. But when he fixed his eye upon some distant and immovable object, a jutting rock on the hillside, a great oak tree, or a mountain top, he came through in safety. On this journey of life you and I must cross many a swollen stream, and we live today in a world that is swept by mighty floods of change. It will be so, therefore, for us to fix our gaze upon the immutable and eternal Christ, the same yesterday, today, and forever.

## Christ Is Immutable In His Person

He is the same today that He was yesterday; the same yesterday as He is today; the same tomorrow, and forever, that He is today, and that He was yesterday.

He was the same yesterday. How far back at yesterday carries us! Before the foundations of the earth were laid, and before the mountains were brought forth, Christ was the eternal Son of God. Before the morning stars sang together and the sons of God shouted for joy; Christ was all then that we know Him to be now. He was the same when man fell, and

the first promise of His advent as redeemer was given, that the seed of the woman should bruise the head of the serpent. He was the same when Abraham rejoiced to see His day; when Moses wrote of Him; when Balaam saw His sceptre rise out of Israel and His star out of Jacob; when David sang of His everlasting kingdom; when Isaiah described His passion and death; when John the Baptist called Him a Lamb of God; when the star of Bethlehem halted over His incarnation; when He spake the parables of truth and wrought the miracles of mercy; when He was denied by Peter and betrayed by Judas and expired amid curses and darkness on the cross. He was the same when He rose the third day from the grave and ascended into heaven; the same when Stephen saw Him standing at the right hand of God; when He appeared to Paul at the gates of Damascus, and when John saw Him standing amid the seven golden candlesticks on the Isle of Patmos. He was the same when Augustine and Chrysostom and Calvin and Luther and Whitefield and Spurgeon and Moody preached His Gospel to sinners. He was the same when your father and mother loved Him and followed Him. He was the same when you confessed His name and gave Him your early love. All that He was yesterday, He is today. Jesus Christ the same yesterday, today, and forever.

## The Immutability of Christ as a Teacher

A great philosopher once said that man's three great questions are these: What can I know? What ought I to do? For what can I hope? Christ as a teacher answers all three questions. Man can know God because he can know Christ who reveals Him. His duty is to do the will of God; and what he can hope for is life everlasting.

As a teacher, as one who answers life's great questions, Christ never changes. This is in contrast with all other teachers. Human systems come and go; the applauded science of today may be the jest of tomorrow. But Christ abides the same. One of the striking things about the teaching of Jesus is that you cannot think of a single saying of His that has been rendered obsolete by the passage of time. "Blessed are the pure in heart." "Seek ye first the Kingdom of God." "Judge not, that ye be not judged." "Love one another." Which of these sayings is out of date or obsolete today? What Jesus taught on the shores of Galilee or on the banks

of the Jordan, He teaches today on the banks of the Thames or the Ohio. What He taught in the streets of Jericho or Capernaum or Jerusalem, He teaches today in the streets of London and New York and Pittsburgh and Chicago. As a teacher He has stood successfully that severest of all tests, and that foe of all error—time.

What Christ said about God, the soul, sin, heaven, and hell, is ever the same and ever true. As long as the heart has passions, as long as life has woes, as long as man has hopes, the words of Christ will speak to his soul. Nothing that has transpired, nothing that has been done, or said, or taught, or discovered in the nineteen centuries which have passed since Jesus spake to man on the shores of the Sea of Galilee has raised the slightest question as to the truth of that utterance of His, "Heaven and earth shall pass away, but my words shall never pass away." He towers over the wrecks of time. He is Alpha and Omega, the first and the last, the beginning and the end of wisdom and knowledge, and He alone has the keys of death and of hell.

### Christ Is Immutable as a Redeemer from Sin

The Cross is an eternal Act as well as an eternal Fact. It reaches back into all eternity, for Christ is the Lamb of God slain from the foundations of the world. It reaches forward to the eternal ages, when Christ is forever the Redeemer of His people; for when the windows and doors of heaven are pried open for us for a little by the inspired pencil of St. John, that is the music that we hear floating down upon our ears, that is the song that stirs us, the song of redemption from sin: "Now unto Him that loved us and hath washed us from our sins in His own blood."

Wherever you see Christ in the Scriptures, He is the Saviour from sin. There are those who seek to tell us today that this is not the real Christ, that He has been foisted upon the Church by ecclesiastics, theologians, and meta-physicians, and that we must get rid of Him and go back to the real Jesus of history. Since all my hope rests upon this Christ, I want to know whether or not He is the real Christ, and the same yesterday, today, and forever. To whom shall I go? I will go to the Archangels who sang His praise before the foundations of the world, and I will say to them, "Raphael, angel of Reason, Uriel, angel of Light, Michael, angel of the Sword, Gabriel, angel of Holy Song, is the Christ whom I believe and trust the same whom you adored?" And all heaven echoes with their answer, "He is the same!" I will go to Abraham, who rejoiced to see His

day, and to Moses who wrote of Him, and I will say to them, "Is the Christ whom I love the same whom you foretold?" And with one voice they answer, Abraham from Moriah, and Moses from Mt. Sinai, "He is the same!"

I will go to David and I will say to him, "David, sweet singer of Israel, is the Christ in whom I trust the same about whom I have sung." And with all the music of the Psalms David answers, "He is the same!" I will go to Isaiah, and I will say to him, "Is the Christ in whom I trust the same of whom you wrote who was wounded for my transgression and bruised for mine iniquity?" And with all the seraphic eloquence Isaiah answers, "He is the same!" I will go to John the Baptist, and I will say to him, "Is the Christ whom you hailed by the banks of the Jordan as the Lamb of God that taketh away the sin of the world the Christ in whom I trust and believe?" And with his great wilderness voice John answers, "He is the same!"

To whom else can I go? I will go to John and I will say to him, "Is the Christ in whom I trust the Christ upon whose breast you leaned at the supper, and whom you saw on the Isle of Patmos in the midst of the Seven Golden Candlesticks?" And with all the music of the Apocalypse, with all its trumpets sounding, John answers, "He is the same!" I will go to Paul, and I will ask him, "Is the Christ in whom I put my trust the Christ who appeared to you at the gates of Damascus, and for whose sake you endured prison and sickness and exile and scourging and shipwreck and loneliness and death itself?" And with the music of the third heaven to which he was once admitted, Paul answers, "He is the same!" I will go to that Thief who repented on the cross, and I will say to him, "Penitent thief, the Christ in whom I trust the same who said to thee from the Cross, 'Today thou shalt be with me in Paradise?'" And with the voice of the Redeemed, the Dying, but now forever Living, Thief, answers, "He is the same!"

Where else can I go? I will leave behind me all the ages of Christian faith, and standing before the throne of God, I will ask the whole company of the Redeemed, those who have washed their robes and made them white in the blood of the Lamb, "Is the Christ in whom I trust the same to whom now you sing your praise and adoration?" And with the sevenfold chorus of heaven they answer, "He is the same!"

Jesus Christ, the same yesterday, today and forever! There is another word that I would like to add to that great text: "Jesus Christ



me yesterday, today, forever, and for  
' I have spoken about Christ. Now let  
esent Him to you!"

is the Christ for your Yesterday. Have  
been mistakes, blunders, failures, dis-  
nce, hardening of the heart, lost oppor-  
s which now you cannot find, no, not  
seek them carefully and with tears?  
there been words spoken which you  
like to withdraw, but you cannot? Have  
been deeds done which you would give  
a possess if you could undo them? Here,  
is the Christ for you. The Christ for your  
day, the Christ who said, "Though your  
be as scarlet, they shall be as white as

is the Christ for your Today. Are there  
burdens that you are bearing? Are there  
losses, sorrows, wounds, temptation,  
ness, fightings within and fears with-  
This then is the Christ for you. He is all  
ent for your Today, and He invites you  
me unto Him and cast your every care  
Him.

is the Christ for your Tomorrow. Yes-  
er, Today, Forever! Who can tell about  
tomorrow, that unknown world, that undis-  
ed continent, over which lies the shadow  
certainty? What we know is that there  
be separations, that the strength and pride  
e will pass, that our kingdom of this  
will fade from our vision. But here is  
that can lead you safely through that  
own future. He is the changeless Christ.  
ever tomorrow will bring, He will be  
with you. Tomorrow cannot separate you  
Him, for He has said, "Lo, I am with  
always." And you can answer, "Who can  
ate us from the love of God which is in  
t Jesus?"

us Christ, the same Yesterday, today, and  
er. Have you finished the sentence? If  
will you finish it now, today? Will you  
our name there, after His? Will you say,  
s Christ, the same Yesterday, Today, For-  
and For ME?"



## UNIOR PULPIT

### ing Paths

st after our last heavy snow, I saw some  
and girls playing a game which took me  
in memory to days when we used to  
the game in my childhood days.

rst the ones who are going to play, run,  
e file in a large circle in the snow until

they have a nice path marked out. Then they  
make the same sort of a path straight across  
the circle, from one side to the other. We  
used to make four of those paths although I  
don't suppose it makes any difference how  
many you make. Anyway, if you could look  
down on the pattern the paths made, from  
above, it would look just like a big wheel with  
eight spokes, with a hub at the center of the  
wheel. The hub is of course, just a circular  
center, maybe about five or six feet across,  
stomped down in the snow where the paths  
cross.

That hub-like center is the safety spot. You  
are safe while you stay in it, but only one  
person at a time can be in the safety zone,  
and when another player comes into it, the  
one who was there first is no longer safe. He  
has to run. And the game is played just like  
the ordinary game of tag. One player is "it."  
He chases the others until he can tag one, and  
that one is then "it." Only in this game players  
have to stay in the paths that were made in  
the snow.

But, I was not so much interested in the  
game the boys and girls were playing as I  
was in the making of the paths. For when I  
first look out on that yard after the snow, it  
was unmarked, just a beautiful yard of pure,  
white, clean snow.

When the first boy started out to mark the  
circle, each footstep he took left just one little  
mark and didn't spoil the beauty of the newly  
fallen snow very much. But each boy or girl  
who followed after him left their footsteps in  
the snow also, and before long there was a  
continuous unbroken path through the snow  
instead of just a few marks of their feet scat-  
tered here and there.

And that is just exactly what happens in a  
pure clean life. At first it is every bit as clean,  
and pure and unmarked as newly fallen snow.  
Then come the footprints left by wrong words,  
and wrong thoughts, and wrong deeds. The  
first few of them do not seem to make much  
difference. What is one bad word, or one bad  
act? They can't possibly make much differ-  
ence, we think. But remember that white, un-  
spoiled snow. Remember that those paths that  
the players of the game stayed in started with  
just one footmark, and soon, because that one  
footstep became many, the paths were made.  
Just so, whether in the snow or in our hearts  
and lives, all paths, whether they are right  
paths for us to take or wrong, start with one  
little step at a time.

Guard Thou our feet.

## An Easter Cocoon

Last fall a friend of mine found a big cocoon hanging in his back yard, on a little twig on a lilac bush. He had never seen one quite as large, so he broke the little branch on which the cocoon hung, brought it into the warm house and put it on the mantle over the fireplace in his living room, and forgot it until recently.

A short time ago he went into the living room and there on the end of the mantle he found a beautiful big *Cecropia* moth, a beautiful big fellow with pretty marks on his wings the shape of crescents. The moth had come out of that dead looking cocoon.

Last fall there had been a big and not a very pretty caterpillar. He had just about lived his caterpillar life so he started to spin a silken thread and as he made the thread he wove himself a winter coat which covered his entire body, and he fastened one end of it to the little lilac twig, and was soon ready.

To all practical purposes he was dead. He was certainly dead as a caterpillar, and yet out of that little grave-like cocoon he came in the form of a very beautiful butterfly or moth.

And that is a very good example of the lesson Easter teaches us.

Just as with the caterpillar, and all other living things, the time will come when we are through with our bodies, and we too will lie down for our final sleep. But the same loving Father who changed the caterpillar into a lovely moth and gave it a new and beautiful body, will do exactly the same thing for everyone who loves Him and keeps His commandments.

Jesus died and was buried, and on the third day He rose again from the dead and ascended into Heaven. And because He went ahead to show us the way, we know that we too will follow in His steps and be with Him forever.

## Making Mistakes

Did you ever make a mistake? Of course you have, for everybody makes mistakes, lots of them, and when you meet a boy or a girl or even an older person who claims he never made a mistake you can be sure he has never made anything else, either.

Lots of folks, especially little folks, feel that a mistake is something to be ashamed of, but it is no such thing. Don't be ashamed of your mistakes or try to hide them. Making a mistake is not something that is bad or hurtful unless you make the same mistake over and over again. Then it is bad and something to be ashamed of, for we all learn, or should

learn from the mistakes we make and what we do learn from them, we are not going to make the same one repeatedly.

You know that Thomas Edison was the man who made the first electric light, but he didn't make it the first time he tried to. He made many trips and sent helpers out all over the world looking for the right kind of material from which to make the little wire that glows inside of our electric light bulbs. He would try one material and find that he had made a mistake in thinking it would do. So he tried some other kind of material. He tried countless times, only to find he had made a mistake with each kind he tried. Finally, after many, many trials and many many mistakes, he did find the right kind of material and as a result our homes and streets, and cars, and buildings are all bright as daylight because they are lit by these little lights that Edison produced.

Now one thing that his story tells us is that if we don't succeed when we first try, we should keep on trying until we do succeed. But the lesson I think is even more important for us than that has to do with our mistakes. Mr. Edison made hundreds of mistakes, but he never made the same mistake twice. When he tried one kind of material to make his lights shine and found it didn't work, he learned by that mistake and never made it again. He grew wiser each time he made a mistake and finally he succeeded and gave the world one of its greatest blessings, electric light.

So don't be afraid to admit that you make mistakes, but remember when you have made one, you mustn't make the same one again. If you remember that and keep on trying you too will find life for you can be brighter even than if it was lighted by thousands of Mr. Edison's electric lights.

## Prayer

Father, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day,  
And left my work but just begun.  
So clear I see that things I thought  
Were right or harmless were a  
sin;  
So clear I see that I have sought,  
Unconscious, selfish aims to win.  
So clear I see that I have hurt  
The souls I might have helped to  
save;  
That I have slothful been, inert,  
Deaf to the calls Thy leaders  
gave.  
In outskirts of Thy kingdom vast,  
Father, the humblest spot give me;  
Set me the lowliest task Thou hast;  
Let me, repentant, work for Thee!



# ILLUSTRATIONS

## Potatoes and Point

Prov. 23:7. "As a man thinketh in his heart"  
Matt. 6:16-22. "The light of the body is the  
ye."  
Matt. 6:20-21. "Blessed are ye that weep now;  
for ye shall laugh."  
Matt. 26:2. "I think myself happy, King  
Agrippa."

Potatoes, for months at a time, were the  
exclusive diet of many families in Ireland until  
the latter part of the 19th century. The people  
were so poor that they could not afford any  
other food, not even salt. Consequently, they  
would "dine on potatoes and point"—pretend-  
ing that they added a flavor to each mouthful  
by pointing to a bottle in the center of the  
table which contained a little salt, a piece of  
butter or a preserved bit of fish or bacon.  
Children who had been guilty of misbehaving  
were sometimes punished by being forbidden to  
eat the imaginary flavor by pointing at the  
bottle.—From "Keep Up With the World,"  
published by special permission.

## Holding the Tone

Prov. 4:14-16. "Let us therefore come boldly  
unto the throne of grace . . . and find grace  
to help in time of need."

One of our essayists tells us that he once  
saw a number of highly colored stones set  
out on a table in an artist's studio, and asked  
for their purpose. "They are there to keep my eye  
on the tone," said the artist. He explained that,  
while he kept mixing paints on his palette to get  
the tints required, his sense of color was weak-  
ened, and by having these stones of pure color  
near him, he brought it up again.

Sunday can bring the human heart and mind  
back to tone again, and enable us to begin each  
new week's life on a high and true tone level.  
Reynold B. Boden.

## Fabric Designs

1 Cor. 1:21. "God by the foolishness of  
preaching . . ."  
1 Cor. 2:24. "Things of the Spirit are fool-  
ishness to him."

From London, England, comes the story of  
a knitting machine that went berserk, and cre-  
ated a new fashion. Mill workers discarded a  
length of rayon jersey material because the

needle got mixed up and knitted a crazy pat-  
tern of stripes and checks. A fashion designer  
saw the piece by chance, and a dress made of  
it became a "hit" at a fashion show.

Textile manufacturers said they could dupli-  
cate the haphazard design only by loosening  
bolts and otherwise throwing their machines  
out of joint.

Many of the lessons Jesus taught to his fol-  
lowers were looked upon as crazy patterns,  
when viewed from the accepted standards then,  
and even now. Listen! (Read Matt. 4:23-25;  
5:1-16).

## A Good Turn

Romans 12:17. "Recompense to no man evil  
for evil."

Solly Manasse, who had spent 44 months in a  
Japanese prison camp, after the Bataan death  
march, walked into the Los Angeles, California,  
office of CARE on March 11, 1949, plunked  
down \$100.00, saying, "This is for CARE  
packages for Japan! I think we need a few  
more gestures of international friendship."

## Clips Every Bud, Save One

Matt. 16:24-25. "If any man will come after  
me, let him deny himself . . ."

Phil. 3:12-14. "But this one thing I do . . ."

Matt. 6:24. "No man can serve two masters . . ."

A man told me recently of a relative of his  
who grows prize dahlias, and attributes his  
unusual success in this variety of gardening to  
the fact that he grows the dahlias in ashes and  
then clips off every bud except one, allowing  
only that one to come to maturity.

I was struck by the fact that the really great  
lives in history have been grown in ashes and  
have had every bud pinched off except one.  
Abraham Lincoln's life grew in the ashes of  
sorrow, discipline and failure; a man with one  
object in life, the preservation of the Union,  
and the freeing of peoples held in bondage.

St. Paul's life grew out of the ashes of  
renounced ambition, physical pain and hard-  
ship. Our Lord's life grew out of the ashes—  
sorrow, rebuff, persecution — every bud that  
might have developed and blossomed forth to  
His own personal glory and advancement was  
broken off, that the great flower of His Fidelity  
to God might come to full and glorious  
bloom.

Great lives are grown in ashes, — great  
because they have one strong purpose.—Dr.  
Earl L. Douglass.

## Let Us Respond

*John 14:24. "The word which he heard is not mine, but the Father's which sent me."*

*John 7:37, Rev. 3; Rev. 7:16.*

The world today needs a spiritual awakening, more than it needs any other discovery. It will come only through God's Holy Spirit; through this Spirit, He will incarnate again the soul of man. The inpouring process is slow at first; as man awakens, the flow becomes equal to the awakening, until the soul grabs the secret of its purpose, and its relationship to its Creator. Then the soul of man may look to the Great Light, and a new power is his; faith takes the place of blundering despair and fear, and our little human hearts become great enough to accept the Christ. The light of His Presence is then in our midst as it was in the centre of life years ago.

Jesus Christ, the Son of God, stands in the streets of our cities, villages, and in the great factories, yea, and on the now silent battlefields; He stands in the countrysides, and on the slopes of mountains, giving the Light to direct the course of man's progress! He points the way for man to reach the Kingdom of God. Let us respond, through His grace!—*Frederick Adams.*

## A Mother's Love

Barrie's "Margaret Ogilvy," the so tender picture of his old Scotch mother, of life and love in that unpretentious home, is all-sufficient comment. Who can read it without tears? Barrie's mother's love was nothing less than an expression of God to him. The book might be quoted as an expression of what human affection can do, warming soul, transfiguring and inspiring a life, shooting it through and through with the bright radiance of beauty and meaning. He said, "When you looked into my mother's eyes you knew as if He had told you why God sent her into the world . . . it was to open the minds of all who looked to beautiful thoughts. These eyes have guided me through life, and I pray God they may remain my only earthly judge to the last.—*C. Irving Benson.*

## Mothers

A nation is as strong as its mothers' arms and love, and it soars only as high as its mothers' idealism.

Great heights climbed by noble feet have been climbed earlier in the hearts and souls of mothers who guided those climbing feet.

Mothers exert the most beneficial pull upon a human spirit that the world knows.

Some mothers strain the ties of love and

wisdom to cover all a child's needs, instead of giving God a chance.

The power of a nation is manifested church-going families — fathers, mothers, and the children—as a unit.

In parental love, we find a clear view of God and his heaven.

If mothers will it, corruption can be routed in any community.

Mothers build the world's leaders, through their faith in God, and its application to the tasks as mothers.—*Richard K. Morton.*

## History of Mankind Directed by God

*Isa. 7:13-16. "The Lord himself shall give you a sign . . ."*

*Prov. 16:9; 21:1.*

As the birth of the Saviour in Bethlehem of Judea was the fulfillment of the word of God, so mankind has continued in its forward march through the will and guidance of Almighty God. The Reformation, inaugurated by one man according to history, could never have been accomplished had not God controlled the hearts and actions of the principal actors of this dramatic event. Of every advance in the history of man, the same divine selection of leaders is the first step; their guidance and protection is God's work, although we may not recognize his handiwork at the time. "I have girded thee though thou hast not known me. Prayerful yielding to God's will and guidance through these times of trial and testing is all that is required of man; God is amply able to select the leaders and show them the way.

*Christian Advocate.*

## Sow, If You Would Reap

*Ex. 18:20. "Thou shalt teach them . . . law, and show them the way wherein they must walk, and the work that they must do."*

We are admonished to "Sow, if we would reap," and many fail to realize that this is only half the truth involved. If we do not sow, we do not reap, but we find there is another problem to deal with, that is what develops in the space and season where we neglected to sow. Nothing remains static; things either grow better, or they deteriorate. What of the unoccupied house? the unused muscle? the neglected talent? the growing child? the unsaid prayer? the unexpressed gratitude? the neglect of citizenship duties?

If we neglect the education of our children in the great privileges rightfully theirs, which includes the heritage of the Christian Church



responsible citizenship, their minds do not  
 ain idle; they will learn from a thousand  
 facts the very opposite of the teachings of  
 us Christ, the way in which they should  
 k, and the work they must do in their ma-  
 years.—*Bowes.*

### Jesus Stood Alone

He 23:39-46. "He was withdrawn from  
 them . . . . and kneeled down and  
 prayed . . . ."

solitude of the soul is a deep and abiding  
 of the life of every individual. *We are*  
*alone!* Our inner lives are hidden from all,  
 specially our life of thought; each must think  
 himself. Truth can be a fact for us only so  
 as we can recognize and accept it individu-  
 ally. No one can do this for us, the task is ours  
 alone. Jesus stood alone against the world;  
 though Him, we can do the same thing in  
 support of right and justice.—*Painter.*  
 Mt. 22:16.

### Jesus, In Our Place

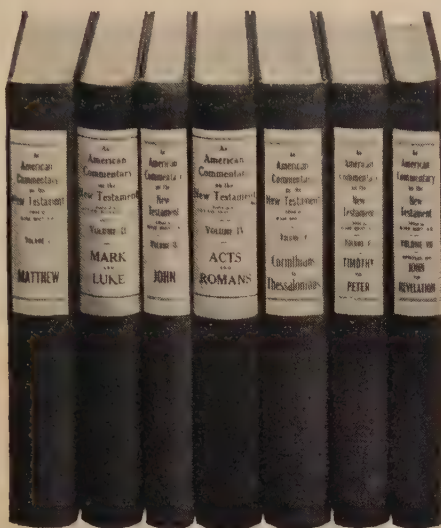
Isa. 53:10. "And the goat shall bear upon him  
 all their iniquities . . ."  
 Peter 3:18. "For Christ suffered for sins, the  
 just for the unjust, that he might bring us  
 to God."

When an old African chief first heard the  
 story of Christ's redeeming love, he jumped  
 on his feet and cried: "O Jesus, away from  
 here, that is not your place, it is mine! E.  
 Stanley Jones, who relates this incident in  
 "Christ for Every Road," adds, "We may not  
 feel it so dramatically, but we feel it none the  
 less truly; it is *our* place, not his. The sins are  
*our*, the suffering caused by *us*, and the *cross*  
*our place*,—but *Jesus made it all his* for our  
 salvation."

Holman Hunt conceived the idea of painting  
 "The Scapegoat" in order to show mankind  
 what Jesus did for the salvation of man. In  
 order to get the proper background for his  
 work, he journeyed to the savage and barren  
 country south of the Dead Sea, there to paint  
 the colors of the desert, setting forth the wild  
 life in his natural haunts. It was a perilous  
 task, for roving bands preying upon the life of  
 the desert might descend upon him at any time.  
 He painted with a loaded gun under his left  
 arm. But, the artist accepted the dangers and  
 dangers cheerfully, in order to present to  
 the world the wonderful message of the Scape-  
 goat, the "sinbearer" of ancient tribes.

—*Amos R. Wells.*

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# BOOKS

## QUAKERS IN THE MODERN WORLD.

By William Wistar Comfort. Macmillan. 212 pp. \$2.50.

Here is a timely and thought-provoking book from the pen of Doctor Comfort, President Emeritus of Haverford College. It is a running resume of the Quaker movement from the "beginnings" to the present day, comprising fourteen stimulating chapters. The author is well prepared to give this resume, what with his life-long place of fellowship and leadership within the Society of Friends. He does so with unusual capacity both to select the right historical material and to interpret the movement with an eye to its relevance to our times.

Of special value to the reader who is not a Quaker are the chapters on "Spirit versus Letter," "The Foundation Tenets of Quakerism," "Quakers as Citizens," and "Concern for Social Order." The historical episodes from the lives of the men and women who set the pattern for Quakerism, as well as the insights and expositions of Quaker doctrines which mingle in effective manner in these chapters are aspects of this volume so dear to the mind and heart of thoughtful people.

Doctor Comfort has put his own people in his debt as much as the people within the Christian family outside the Quaker fold. His portrayal of the Quaker ideals for home life, vocations and avocations, education, race relations, peace and war is unusually informative and helpful. The truth is, this book is an extremely useful manual on the principles and methods of growth in the spiritual life. One cannot read it without sensing that in spite of our so-called forms and ceremonies in the Christian Church-at-large we are essentially one in our basic creed and purpose. Certainly to read this presentation of Quaker history and ideals is to understand more appreciatively the faith, courage, and zeal of the Friends who have made themselves felt in such large and redemptive measure in our day.—*John W. McKelvey.*

## THE BIOGRAPHY OF A MIND. By Ernest Pye.

### THE CHRISTIAN RELIGION AND HUMAN

PROGRESS.. Edited by Ernest Pye. Lakeside Press.

In these volumes Dr. Pye, educator and relief worker in Turkey, Asia Minor and Greece for many years, presents Edward I. Bosworth, fellow alumnus of Oberlin, later dean of its theological seminary, world traveler and lecturer. This he does by a quiet and careful presentation of the thoughts of Dr. Bosworth and the influences they set in motion. In the first, Dr. Pye speaks from his personal knowledge. In the second, Dr. Bosworth speaks through his many addresses, culminating in those of the 1927 Spring Lectures at the School of Religion at Athens.

The Biography gives some fifty pages to data of the usual biographical sort, and over four hundred to "The Permanent in Bosworth" and "The Search for Reality." Here, as in the Addresses, religion is seen as the out-reach of the human spirit to Deity, by commitment and devotion to some Deity and attempting to organize life according to the desire of that Deity. The Christian religion is that which Christ experienced and proposed to lead men into. The scientific spirit may be used in religious inquiry, and life changed by the Christian ideas of pain and suffering, progress aided by prayer and true Christian living. Human progress was definitely affected by Jesus' life and personality, and by his death, and so continues in life after death. Other studies are based on Paul,

and such practical ideas as "The Fine Art of Getting on With Men."

The biography illustrates these themes of Addresses by showing the inner life of the speaker. "The Life of the Spirit, Rational Plus—Bosworth King" a chapter in which is compared the attitude of truth of these two great educators.

The Biography is enriched by quotations at beginning of each chapter, and both are well indexed. Many references to The Kur'an and The Gospel of Buddha show the wide range of materials used, even more helpful than the content may be the consideration of "Bosworth's Technique In Attaining Life of God in the Souls of Men" suggesting men followed him not just because of his brilliance, but because of a sturdy quality of mind which "honest in truth seeking, gracious and cogent in utterance."—*Claude Richmond.*

## SECULAR ILLUSION OR CHRISTIAN REALISM?

By D. R. Davies. Macmillan. 111 pp. \$2.00.

The author of this book believes that modern man has been living under a great illusion. What is the illusion? "From uneasy awareness of incompleteness, limitation and frustration, modern man has advanced to an obsession of self-confidence. This is 'the great illusion.'"

Three forms of this illusion are cited: the belief in man's power to create a Utopia on earth; the confidence that psychoanalysis can change the permanent underlying condition of the human soul into one free from division; the belief that man's sense of guilt can be erased through educational progress. He calls these three areas the social, the psychological and the moral or spiritual. He feels that our illusion has caused us to underestimate the depth of the impasse into which modern man has fallen. To support his thesis he gives a thoroughgoing analysis of the doctrine of original sin as it applies to our contemporary situation.

The author does not leave the reader with a feeling of permanent frustration, however. His chapter "The Only Radical Solution" gives an answer to the predicament. "The one fundamental remedy for mankind is that human nature shall be radically created, re-fashioned, so that society will be able henceforth to act, not out of the centre of self-division but from a new centre transcending all the separate isolated egoisms of individuals." He does not believe for the complete Christianization of humanity in this generation. "The problem of man in history will finally solved beyond history." He then proceeds to argue for a process of Christianization of individuals as our primary task. This cannot be done without bringing them into the Church, as the community which God has founded to be "the organ of the Kingdom of God in history." The Church safeguards the personal repentance from being a purely personal one, giving it social context.

This book provokes thought. Its style is popular enough to permit its use in an adult study group. The appendix gives a few questions for study circles. *Kendig Brubaker Cully, Ph.D.*

## HARK TO THE TRUMPET. By Joseph M. Gettys.

John Knox Press. 195 pp. \$2.50.

This book is appropriately named, for it sounds the trumpet of warning for our times of moral and spiritual crises. The rich background that gives force to these warnings is the trumpet sound of the Old Testament prophets that declared the will of God in great world crises that were similar to those this generation is experiencing. The author's "concern to catch the voice of the eternal God, who spoke a



speaks to the world through the inspired writings of the Hebrew prophets."

Since the author's main purpose is to discover the message of the prophets for their crucial times, and to show their relevancy for our day, his approach is logical rather than critical. This he does with a scholarly understanding of his subject and with a pastor's solicitude for the people of the world parish. Dr. Gettys has succeeded in bringing the Hebrew prophets from the obscurity of the seventh and eighth centuries before the Christian era, and has set them at the center of this atomic age. This book offers help find a vital faith for abundant living. It is excellent as a text book for study courses.—J. J. Slater.

**EMPEROR FREDERICK II.** By David Einstein. Philosophical Library. 420 pp. \$4.50.

The struggle between church and state seemed to lead to a head during the reign of Frederick, last of the Holy Roman Emperors, and grandson of Frederick Barbarossa. Heir as a mere child to the kingdom which his ancestors had conquered in Sicily and northern Italy, he was raised under the guardianship of Innocent III. To get rid of Otto, Innocent III did not at the papacy had long feared, united Germany and northern Italy under one ruler. As Frederick grew his independence asserted itself. He wanted to rule the state without interference from the church. He tried to end the struggle as one between himself and the person of the pope, as distinguished from the church. But most of the people failed to grasp the distinction. The church was so interwoven with the life of the state that government could not function without approval of the papacy. Communication was difficult. Where the church held an advantage since news could not spread to the smallest parish by the church, and when this means was closed to the ruler he had a difficult time to get his side of the case to the people. The morals of the age were very low and Frederick frowned therein. Eastern influences seemed to outweigh western influences in his life. He fostered learning, founded the University of Naples, and came into conflict with the church because he did so. He is largely responsible for breaking up Germany into small states through his many grants of land. His codes of laws were far advanced for his day.

At the Council of Lyons Innocent IV had this council communicate and depose Frederick. Never before had the church in itself deposed a ruler. From that day forth Frederick's doom was sealed. Eighteen years after his death his line, Hohenstaufen, was ended. But the struggle continued. In some respects the new learning was in the air. The Reformation, too, was beginning to grow.

Students, pastors, scholars and all others interested in this important century, the thirteenth, will want to read this book. Frederick was far from being a saint, but he personifies a struggle which exists even to this day. The author calls Frederick "a magnificent modern in a dark and gloomy age." Looking about us, with our atomic fission products, one wonders if "modern" does not need a new infusion of the Gospel. Still, for understanding of the thirteenth century, this volume is a good entry.—W. R. Siegart.

**THE BEST OF G.A. STUDDERT-KENNEDY.** Selected from his writings by a friend. Harper. 173 pp. \$2.00. G. A. Studdert-Kennedy was a sort of idol of many religious persons during the period following World War I. One of his friends anonymously has collected representative writings from the man's pen. It is

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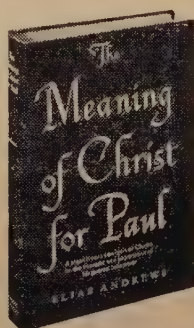
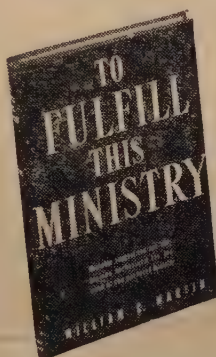
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one in a series of books being published by Harper and Brothers presenting "the best" of the writings of outstanding preachers of the past.

The book opens with a tribute to Studdert-Kennedy from the pen of William Temple, late Archbishop of Canterbury. Dr. Temple refers to Studdert-Kennedy's distinctive personality, with which his message was inseparably bound. He cites the preacher's passion for social justice, his inclusive, catholic, conception of the Church, and his conception of God. "The Cross became the centre of all his faith in God."

Studdert-Kennedy's style was down-to-earth, crispy, trenchant. One can see that in the very titles he gave to some of his pieces; for example, "Why Aren't All the Best Chaps Christians?" "Democracy and the Dog Collar," "Food for the Fed-up," "The Warrior, the Woman and the Christ." In addition to sermons there are brief essays. A series entitled "The New Man in Christ" represents a selection from more formal retreat addresses.

The collection includes excerpts from the collected poems of Studdert-Kennedy, "The Unutterable Beauty." Here is the famous, much-quoted "When Jesus Came to Golgotha they hanged him on a tree," ("Indifference"), and there are other less-known poems worthy of new familiarity. Some of the man's poetry was not of high literary merit, but a passionate Christianity shines through most of it.—*Kendig Brubaker Cully, Ph.D.*

**WE WORSHIP TOGETHER.** By Mary G. Martin. Judson Press. 229 pp. \$2.25.

The first part of this volume, by an experienced leader in Religious Education, deals with the meaning of worship for younger children, and includes suggestions for the preparation of the worship-room where the children are to meet for the service; more important, there are suggestions for the preparation of the leader who will lead the service.

The volume includes worship services for weekly or monthly schedules to serve volunteer leaders not familiar with program-building to support specified themes; also as a basis for the use of experienced leaders seeking inspiration, or specific ideas on theme development. The author is experienced in the field of Religious Education.

**TILL HE COME. A Study of the Lord's Supper. 124 pp. THY KING COMETH. Sermons Preparing for the Lord's Supper. 144 pp.**

By Fred H. Lindemann. Ernst Kaufmann. \$2.00.

Both these volumes by the pastor who has served for seventeen years in Trinity Lutheran Church, Long Island City, New York, and has for a long time wrought with ability and zeal to restore to the Church the blessings it has lost in its sad neglect of the great Sacrament, well deserve and will amply repay careful reading by all Christians.

The first of these volumes, which are companions, contains an illuminating introduction in which occurs this statement which illustrates the author's viewpoint: "One of the foremost tasks of the Church is to restore the Lord's Supper to its historical place, the place our Lord intended for it in the faith and life of the believer. If we do this, we shall surely find that the Sacrament is our Lord's solution for every problem and His remedy for every ill." Many will consider this an over-emphasis. Yet there are times when over-emphasis are required for extreme neglects and failures such as obtain in this case. The author treats his subject under chapters on the Lord's Supper in the Apostolic, Post-Apostolic and Reformation periods, as a means of grace, with relation to the Church, the memorial aspect, and The Lord's Supper

and the Kingdom. The style is most readable, treatment alive with enthusiasm, and the matter reveals sound scholarship and original historical research.

The second volume mentioned consists of a series of sermons which reveal the same qualities and have the same thesis, but this time oriented toward illustrating the technique of educating congregations to a richer appreciation of the Lord's Supper without seeming to limit preaching to the presentation of one subject. The texts chosen are for the historic Church Year through Advent to Christmas, for Maundy Thursday, Easter, the Ascension, Whitsunday. The sermons are for a young people's service, for a Saints Day, with three more on Eating of the Bread of Life, The Mystical Body of Christ, and The Fruit of Christ's Death. They bring us back to fundamentals through constant reference to that Love of God through Jesus Christ which finds its way to us through Holy Communion.—*Paul H. Roth.*

**THE COMMON VENTURES OF LIFE.**

By Elton Trueblood. Harper. 124 pp. \$1.00.

The subtitle of this book, "Marriage, Birth, Work and Death," indicates its scope. These four experiences are common to pagans and Christians alike. Each is fundamentally a venture.

The purpose of the book, the author states in the preface, is to help puzzled men and women to prepare for the intelligent and reverent facing of these crises which have seemed supreme in all generations and in all cultures. He envisages the millions outside the organized Church and hopes that the book will provide some guidance in the facing of their problems.

Ours is a sacramental universe. This philosophy is outlined in chapter one, which is preliminary to the rest. The task of the Church is to lift all of life, sacred and secular, into a context of divine life. "Wisdom about life," the author concludes in this chapter, "consists in taking the inevitable ventures which are the very stuff of common existence, and glorifying them."

What is said about marriage in chapter two, generally heeded, would change our way of living. Our result of looking upon marriage as a sacramental relation would certainly be a reduction in divorces.

The high privilege and responsibility of guiding children is considered in chapter three. How the home can become a place of formative influences is clearly shown.

Let the Church preach the principle of vocation, the author urges in chapter four. "The message is that the world is one, secular and sacred, and that the chief way to serve the Lord is in our daily work. Work is a source of happiness, it is pointed out. The tragedy is that so many have lost the sense of the dignity of the day's work. Professor Trueblood warns that our civilization may decay unless men recover the sense of the glory of their work. Optimistically he closes this chapter by saying, "Work . . . is a window through which the divine light can shine in a peculiar way."

The sorrow that death brings when it passes by cannot be eliminated, but it can be glorified. How this can be done is told in the final chapter of the book that is filled with helpful suggestions for a people who are culturally uprooted.—*Paul R. Kirts.*

Conditions seem about the same all over. Briton complains to his favorite newspaper that the laundry returns the right buttons, but he can't find the shirt.



# Mid-Week Suggestions

## Many Voices

*Organ:* "Prayer"—Hollins.

*Hymn:* "Come, Gracious Lord, Descend and  
"Hill . . ."

*Invocation:* "The Lord is my rock, and my for-  
s, and my deliverer; my God, my strength, in  
om I will trust; my buckler, and the horn of my  
ation, and my high tower. I will call upon the  
d, who is worthy to be praised: so shall I be  
ed from mine enemies." (Psa. 18)

*Hymn:* "Come Thou, Almighty King."

*Psalm:* 24-25, *responsively*.

*Hymn:* "Nearer My God To Thee . . ."

*Scripture:* Prov. 23:1-12. Micah 6:1-4,  
15, John 4:6-38.

*Hymn:* "A Mighty Fortress Is Our God . . ."

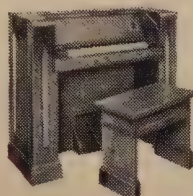
*Meditation:* "Whom He Hath Sent." John  
6:6-38.

The confusion of many hollow voices, each claim-  
to possess the truth, power, cure-alls, is destroy-  
the confidence of people. Slogans are built up  
l blared forth over national net works, and  
ough the press, and accepted by thousands as  
gic cures for troubles brought upon peoples and  
ions by sinful stupidity, greed, selfish assumption  
powers over unsuspecting peoples. A little reflec-  
ion will convince any person that there is one  
ution to our problems—that solution is for every  
son to do his duty, to family, community, nation,  
God. No slogan creates food, houses, clothing!  
e materials from which all these are derived are  
ated by God; man, through the use of God-given  
ilities, and energy, devotion to duty, creates the  
ngs needed for the maintenance of life. Individual  
ties are not delegated to political parties, govern-  
nts, unions, clubs. Rev. Reynold Boden of Los  
geles reminded the members of his church recently  
the story of Apsethus who lived ages ago in  
oya, and like many in our day, he wanted to be  
epted as a god, having the answer to all things,  
sdom beyond human understanding. Knowing the  
oyians would believe anything, if they heard  
often enough, he collected a number of parrots  
d taught them to say: "Apsethus is a God!" When  
e parrots had learned their lines, so the story  
es, they were set free to fly all over the place,  
ing: "Apsethus is a God!" The unsuspecting  
ople, hearing so many voices, all saying the same  
ng, concluded it was divine revelation. They had  
great man in their midst, a hero, a god. All man-  
or of honors were heaped upon the pretender; a  
nple was built where people might journey to  
rship this god.

But there was one man who knew how the legend  
me into being. He secured a greater number of  
trots and taught them to say: "Apsethus is false;  
caught us and told us to say that he is a God."  
hen the parrots had learned this lesson, and were  
free, the people heard their cries. They wondered,  
y doubted, became confused, then angry — so  
ry they brought the pretender forth from his  
nple and burned him. It is an old story — but  
w modern! Very modern, so modern we might  
nk it happening today. Whole populations swayed

"SING UNTO HIM  
**a New Song**"  
— PSALMS 33:3

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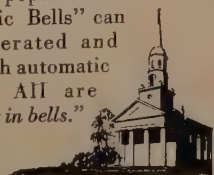


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*Hymn:* "When We Walk With the Lord."

*Reader:* "When They Had Prayed," *George W. Wiseman.*

When they had prayed, so reads the simple story,

An upper room became God's dwelling place,  
Where all were one in spirit, faith and purpose,  
Without a thought of colour, class or race.

When they had prayed, their meeting place was shaken,

The force of which was soon to rock the world

And cause the pagan gods to fear, then crumble  
When in their midst the Christian strength  
was hurled.

When they had prayed, oh, glorious words of power,

Resound within God's templed halls today,  
And shake mankind from self and cold  
indifference,

That Christ, through us, might lead the  
world HIS way.

*Hymn:* "Sowing the Seed . . ."

*Prayer:* (Especially for the coming of the Holy Spirit, to fill our hearts with zeal for that which we are here to do; to awaken our souls to the truth; to close our ears to the myriads of voices causing us to waste our energies and our substance in useless wishing for easy cure-alls.)

*Hymn:* "Come Holy Spirit . . ."

*Benediction.*

*Organ:* "Grand Choeur"—*MacMaster.*

## II. Thou Shalt Love the Lord

*Organ:* "Prelude in D"—*Bach.*

*Invocation:* "Exalt ye the Lord our God, and worship at His footstool, for He is holy."  
*Psa. 99.*

*Hymn:* "Come, Holy Ghost, Our Souls Inspire."

*Psalms:* 19, *responsively.*

*Hymn:* "Gracious Spirit, Love Divine."

*Scripture:* John 14:23-31; Mark 14:3-11,  
27-31.

*Hymn:* "Angel Voices. . ."

*Meditation:* The Individual Believer.

The individual soul gives allegiance to the individual Saviour! "I am the Lord, thy God!" No one goes very far in the Christian way without learning the absolute necessity of personal devotion to Christ. It is the presence of Christ in the individual heart, through the grace of the Holy Spirit, that permits us to move steadily along the path chosen for each one of us, as individuals. Our religion, our faith, our worship is our nearness, dependence, and love for the Saviour. It is not a building, not pews, pulpit, sanctuary, bells, organ, candles;—it is in the heart! "I am the Lord, thy God!" Realization of

this great and cardinal fact by the individual v remake our individual lives, and through us br to mankind the great blessings God, the Creator a loving Father, has in store for us. We have cause for fear, for despair, for stupid dissipation the gifts of God! God promised us that. He v remain with us always. (Read Matt. 20:1-22; M 21:22).

*Hymn:* "O For a Closer Walk With God"

*Reader:* "The Living Church,"—*Henry H Crane.*

In the House of Life, I saw an Altar, with cand aglow and a Cross thereon.

And as I bowed in reverence and closed my ey I beheld the Living Church.

The walls were not of brick and stone, but dedicated wills held together with the mortar mutual dependence and common commitment to Best yet revealed.

The windows were not of stained glass, but multi-colored dreams, hopes and aspirations, throu which there came the vision of Infinite Beauty th shone with the broken brilliance of a thousand su

The towering pillars and the vaulted arches we not of stone and steel, but of far-reaching arms lif in prayers innumerable and intermingling.

The long aisles were not carpeted with vel runners, but with temptations trampled under fo and good resolutions kept.

The doors were never shut. They were wide op with welcome to all humanity; saints and, sinne rich and poor, black, brown, yellow and white whomsoever.

The altar was not of carved wood, but of penite hearts, ashamed of their sins, made strong with t sense of forgiveness.

The pulpit was not a dais for the declaration dogmas, but a place of light and fire whence car forth flashes of truth and the impact of power.

The Holy Book was not a single volume he aloft on a lectern, but all life studied unashamed tested daringly, experienced deeply, comforted te derly, challenged constantly.

The music was not compounded of organ a voices, but of consecrated leadership and well-dev oped diversities all harmonized into the matchle melody of creative co-operation.

And the warmth of the Living Church, where all glowed with radiant vitality, came not fro furnace and fuel, but from obedience to Him wh saith: "Thou shalt love the Lord thy God with a they heart, soul, mind and strength; and thy neig bor as thyself."

*Hymn:* "Come, Holy Spirit, Love Divine"

*Prayer and Benediction.*

*Organ:* "Temple March"—*Petrab.*

### U. S.-Owned Corporations

Federal ownership of 45 corporations "controllin some \$30,000,000,000" came in for congressio criticism early this year as an "alarming expansio of the powers of Government vitally affectin private business." Representative Walter C. Ploese Republican of Missouri, chairman of the Hou Committee on Small Business, told Congress in report:

"The enormous concentration of financial pow in the hands of Government, exemplified by the 45 Government-owned corporations, represents a unprecedented and little-scrutinized growth of go ernmental activities."



## pel Solos and Duets

"Tell the Story With a Song" is a 33-page booklet, paper bound, 50c, compiled by Harry von Loes, which may be ordered from Van Loosen Press, 222 E. Willow St., Wheaton, Ill. Singing familiar songs is a wholesome exercise for a group; it appears a necessity to the Christian.

## ness

(from page 154)

abled Jesus to have borne His Cross as He went to Calvary. At the Cross of Christ men find deliverance from the bondage of sin and a power to enable them to walk in a newness of life. The Cross of Christ reveals to His disciples their lot in life, that they too must be willing to be crucified with Christ. The same sins that pierced the heart of Christ should crush our hearts. Because these sins do crush our hearts, we should feel that we are partners with Christ,—fellow-workers of God on earth. The man whose physical maladies are so excruciating that he feels there is nothing he can do but a Cross, may accept his suffering as his lot, and, in the spirit of Christ, he may by patience and uncomplaining add luster even to the Cross of Christ. "There is a place on the Cross right near to Jesus for every sufferer." At the Cross of suffering man may come the closest to Christ. There is no crowding away here. At the Cross of Christ, the world may find the secret, the only secret of how peace and brotherhood and good will may be established among men.

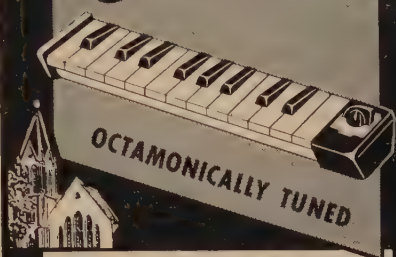
The days of Lent find thousands of people making an inventory of their lives, and seriously considering their need of setting their lives in order before God for their own sake, for the sake of their loved ones, and for the sake of His influence. No life is complete without a Cross.

Jesus showed the world that the key to unlock heaven is "a Cross." His religion is a religion of Joy, of Power, and of Peace, because the Cross makes available to the individual the divine resources, giving one access to the very heart and mind and love of God. The Cross

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that His disciples would need to carry if it would come after Him.

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The religion of Jesus appeals to the heroic in men and women. Weak and timid, inert and selfish souls that prefer "some flowery bed of ease" to a cross, reject the challenge of Jesus and, following the lines of least resistance, fail to experience the joys and the delight, the peace and the power that are experienced by those who, looking to the Cross of Jesus, are willing to take up their cross and follow Him.

In every life that has power, you will find a cross. In every life that knows the true joy of living, there is a cross. In every home that stands secure before all threatening storms, there stands a cross. In every successful movement for human progress there must be a cross. "The Way of the Cross Leads Home," and the Way of the Cross leads to strength of personality and to true self-realization. The Way of the Cross leads to understanding, between individuals, and to peace between nations. Let every member of a home take up his cross and follow Christ; and wars and rumors of wars would speedily cease. Nothing but the cross can save our lives and the life of the world. It is either "A Cross or Catastrophe,"—"Christ or Chaos."

People who believe in the Cross of Christ, people who believe in the Jesus-way of life, are challenged by the Lord Christ, Himself, to identify themselves with some Church that bears His name that they too may take up the cross and follow Christ in loyal service to God and humanity. Only thus can men and women be saved, and only thus can the world be saved. And even in our generation there is still point to the question,—"What is a man profited if he gain the whole world and lose his own soul?"

Our lives will miss God's purpose for us, and we shall miss the truest joys of life unless we accept the Challenge of Jesus and take up our cross and follow him. Only in this way can we conquer!



heaven

from page 143)

ose who have overcome pass from the prison-  
use of the body into the native dimension  
led the immediate presence of God, heaven,  
ile those who have been defeated pass  
ough the first death to the second. It is not  
first death which is important, but the  
ond. Similarly it is not the first life which  
the objective, but the second.

Our familiar four dimensions must therefore  
ld to seven, for the dimension distinct from  
ce and time is personality, the dimension  
Divine rejection is hell, and the dimension  
Divine acceptance is heaven. As there are  
ur dimensions within space and time, so  
re are three which are above and distinct  
m space and time, for they concern per-  
ality, its decision and pilgrimage this side  
bodily death, and its remorse or fellowship  
h God beyond bodily death.

We live out our bodily imprisonment as best  
may, for it is a time of the trial of our  
personalities, our souls, ourselves. An invita-  
n is extended to us to place ourselves in a  
ation of subjection, dependence, and obed-  
t love under God, and this rejection to the  
e of self-love is the narrow, difficult way  
ich leads to life with God, as acceptance of  
rule of self-love is the broad and easy way  
ich leads to the Divine rejection. In the  
g view, the conquering of self-love leads  
p to human acceptance, and the rule of self-  
e to human rejection.

There is only one way to heaven—the dimen-  
n of Divine acceptance and fellowship—and  
t way is the way of the Cross, whereon  
rist bore the death our self-love causes, in  
ose Light and by whose Spirit and for whose  
ve we leave self-love, casting aside the sec-  
nd death.

"Whatsoever is born of God overcometh the  
rld," said John. And the world which the  
ldren of God overcome is the world within  
well as the world without—the world of  
f-love. And that which overcomes this world  
he love of God, His love toward us, and  
ough faith and purpose our undeveloped but  
wing love toward Him. "Whatsoever is  
n of God overcomes the world . . . Him  
t overcometh will I grant to dwell with Me  
he paradise of God . . . This day shalt thou  
with Me in paradise."

When personality is released from the prison  
the body, having been born of God while  
within that prison, having overcome self-  
e by the love of God and man, the released  
sonality passes easily into the new dimen-  
a of fellowship, joyful fellowship, with



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There is a veil between the first and the second life which is called bodily death. When Jesus rose from the dead the veil was rent in the midst; it is easier now, though difficult still to follow Jesus through the grave into the heights of holies. "Though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me." Whatsoever is born of God overcometh the world within, the world without, and overcometh as well both first and second death. It is not possible, even for those who are born of God, to pass into the dimension called heaven without casting off the prison-house of the body, for "flesh and blood cannot inherit the Kingdom of heaven . . ."

"This corruptible body must put on incorruption; this mortal body must put on immortality. So when this corruptible body shall have put on incorruption and this mortal body shall have put on immortality, then shall be brought to pass the saying that is written "Death is swallowed up in victory!"

"Christ leads me through no darker rooms  
 Than He went through before;  
 He that into God's kingdom comes  
 Must enter by this door."

—Richard Baxter



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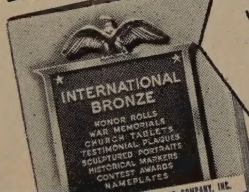
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"My knowledge of that life is small;

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But 'tis enough that Christ knows all,

And I shall be with Him." —Richard Baxter



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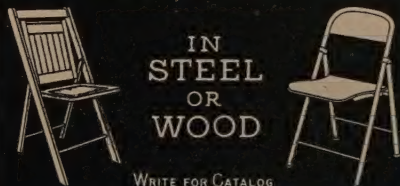
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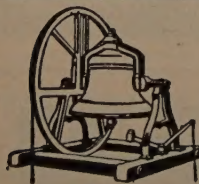
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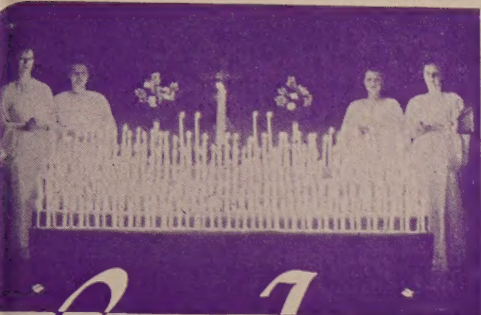
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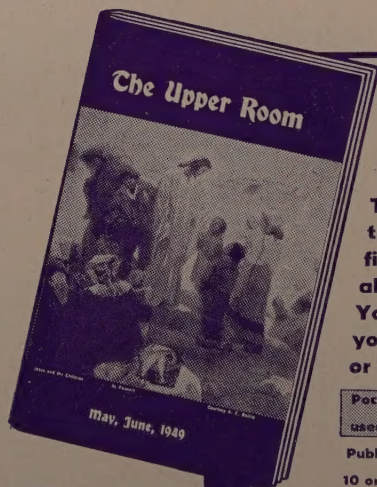
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